The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 47 JANUARY, 1934 NUMBER 6

FOREIGN MISSION STUDY

Text: The Never Failing Light.

By James H. Franklin

Chapter V—Change And Enlargement In Christian Missions

Reviewed with additional material by Mrs. E. D. McKune, Canton, Ohio

CHRIST, the Light of the World, remains the same forever. This Light did not cease nor change when He ascended into heaven and men could no more see His visible, material Presence. However, *no living thing on earth* can remain entirely static. That which is not subject to the laws of change and growth is *dead*. What of the change and growth in Christian Missions?

Our author quotes the Goodspeed translation of John 14:12 as the text for Chapter V. "Whoever believes in me will do such things as I do, and greater things yet." Christ expects great things from those who love Him.

BIRTH OF MODERN MISSIONS

Beginnings are always important. Let us notice how our great missionary enterprise began.

The annals of Missionary History present no people more devout than the Moravians. They were the forerunners of the great modern missionary movement which today encircles the globe and involves more capital than any other institution on earth.

In the summer of 1932 the International Missionary Council met in Herrnhut, Germany, "a village which may be called the birthplace of the modern evangelical missionary movement." In 1722 exiles from Moravia and Bohemia found religious freedom on the estate of a nobleman, Count Zinzendorf. With this devoted man, often called the father of Moravian Missions, the exiles endeavored to live a literal interpretation of the Sermon on the Mount. They opposed war, oaths, union of church and state. They advocated a return to the simple teachings of Christ. "A small stream of missionary interest began to flow from the village of Herrnhut —a stream which has helped to water every great section of earth. The Roman Catholics had done much foreign mission work, but the Moravian

brethren were the first Protestants to declare that the evangelization of the world was the duty of the church as such and not merely a function of colonial policy. The Movement began with the departure from Herrnhut of two laboring men filled with a passion to make Christ known in some uttermost part of the earth."

These two workmen, Leonard Dober and David Nitschmann, a potter and a carpenter, set out in 1732 to take Christ to the slaves in the West Indies. Soon other missionaries went to Greenland, to the Indians of North America, to South America and to South Africa. Their zeal grew until the Moravians had missionaries on all continents. "Probably no other group of Christians of such limited number has done so much to evangelize the world . . . or to challenge evangelical churches everywhere to a fresh passion for the spread of the gospel of Christ."

We live in an age that is different from the world into which these early Moravians ventured. New theories in education, new processes in industrialism, new discoveries in science have wrought changes in the physical aspect of living in lands from which missionaries are sent. Likewise there are changes in the lands to which they go. "But the objective of Christian missions has remained unchanged." Christ is our Message! The *method* by which He is made known is important only as that method proclaims the Message to each generation.

THE FIELD OF MISSIONS ENLARGED

The earliest missionaries were first and foremost devout evangelists, but they did not give themselves exclusively to preaching. The dawn of the Nineteenth Century marks the real beginning of the present world-wide movement, with the name of William Carey first on the Honor Roll. In our Text a quotation from Dr. Robert E. Speer shows the many-sided service of Carey. His methods included agriculture. He manufactured indigo and paper. He introduced the first steam engine erected in India. He began the first Indian newspaper. He instituted the movement for caring for the leper, and for the abolition of widow burning and infanticide. All these humanitarian projects, and many more, in addition to preaching and translating the scriptures into many of India's languages.

Seldom can one missionary attempt the many things Carey did. But the principle has led to specialization of missionaries for certain types of work for which their talents best fit them. Orphanages, colleges, hospitals, agricultural stations, etc., testify to the outreach and enlargement of Christian Missions. Preacher — teacher—doctor—nurse! The method of approach may vary, but the aim is one—to serve in the name of Christ, and to exalt Him among all nations!

The field of Christian missions has been enlarged by the men and women in the so-called Mission lands who have been trained by missionaries, and are in turn prepared to serve as pastors, evangelists, and useful leaders in their own lands.

There is no phase of life or human activity which is not within the province of Christian missions. With William Carey we still need to "Ex-

pect great things from God; Attempt great things for God." Needless to say, the work of reclaiming unredeemed areas of human life can be done only by men and women who have been "born again"—who know Christ through experience.

NEW METHODS AND ATTITUDES

"The old order changeth, yielding place to new,
And God fulfills himself in many ways,
Lest one good custom should corrupt the world."

No one will deny that God fulfils himself in many ways. Church History shows that stagnancy and death have resulted when there was no change in method or "custom". However in an age when there are many "apostles of the New and Different" we need to be sure that the "change" will better serve the one motive of making Christ known to the uttermost parts of the earth.

In this brief review it is impossible to adequately present Dr. Franklin's discussion, hence we shall merely call attention to a few quotations from *The Never Failing Light.*

We are told that there was a time when missionaries could enter practically any country without permission of government and could launch their own programs without consultation with anyone. Today they must conform to government regulations. Dr. Franklin suggests that the administration of the work must be placed increasingly in the hands of Orientals themselves, or in other words that native leadership must increase and the missionaries must decrease. This process of "devolution" presents its own serious problems. The future is being emphasized less in terms of missions and boards and more in terms of the native church and fellowship between Christians of all continents and all races. "Paternalism must give way to partnership."

Of the missionary personnel he says, "All this means that the missionaries of the future must be especially fitted both in spirit and ability to serve under existing conditions in the Orient, Africa and Latin America. It is not to be expected that abler men and women can be found than some of those now on the field . . . Increasingly there is a demand that those who go to the Orient for service in the name of Christ shall not only have enjoyed a spiritual experience but shall also have secured the highest professional preparation obtainable . . . We need to send men and women who are great in their learning, great in their spiritual experience, great in brotherhood and great in humility . . . But who, after all, is the greatest in the kingdom of God? Many of the most useful Christian workers have been persons of average intellectual attainments who knew what Zinzendorf meant when he exclaimed 'I have but one passion. It is He! It is He!' "

We turn our minds to our own missionaries. Their lives abound in efficient, unselfish service. We have faith in them. It behooves each reader of these pages to look within her own heart and inquire whether she is contributing to the enlargement of missions by living worthily the Christ life that our missionaries live and teach in India, Egypt, The Sudan and Ethiopia.

Concerning the larger co-operation required, reference is made (p. 160) to "the denominational rivalries that are distressing in the so-called Christian countries, and even more deplorable in lands whose people know nothing of our historical differences and think they see Christ divided by our distinctive doctrines and practices . . . Evidently there is a growing desire among evangelical Christians to co-operate, and there is far less rivalry on the mission fields than some critics seem to believe."

Comradeship and comity agreements have led to co-operative enterprises in Christian missions. 1,258 institutions are under Joint control, including all types of schools. Forty hospitals are union enterprises. Representatives of many denominations are bound together in National Christian Councils and in an International Missionary Council.

"Organic union in Christendom may be still far in the distance and we may not see clearly our way to it; but why should there not be a federation of churches, 'agreed to differ, resolved to love'?"

We are reminded that there are vast differences in Christian groups in Europe and America as "each has developed according to its own spirit and genius, although reading the same Bible and worshipping the same Christ. Then why not expect a development of Christianity in the Orient that will be truly indigenous?"

FACTS AND FIGURES

Note the marvelous growth of Christian missions. 140 years have passed since Carey arrived in India. Today there are more than three and three-fourths millions of evangelical Christians in India.

It is 126 years since Robert Morrison arrived in China and prayed for an opportunity to preach in Canton. It took him 7 years to win his first convert. Today there are 400,000 Chinese Christians.

120 years ago Adoniram and Ann Judson landed in Burma. Today in Burma, in the Karen tribe alone there are 70,000 members in about one thousand churches, ninety-eight per cent of which are financially self-supporting.

Barely 80 years ago Japan opened its doors to the outside world. Christianity has now become a real factor in the religious life of Japan. Korea, too, in spite of poverty has given the world a noble example of evangelistic fervor.

Only 45 years have passed since Henry M. Stanley sought for Livingstone in Africa. Now more than 60,000 natives are evangelical Christians in the Congo basin alone. In Latin America and in the Philippine Islands the growth has been similar.

As in a vision our writer sees "from all these lands representative Christians of many communions will come again and again to sit down with their brothers and sisters from Great Britain, Europe and North America, to exchange spiritual gifts and to plan unitedly to enlarge the family of God on earth. From the East and the West they will come in increasing numbers to sit down together in one fellowship in the City of God. 'And they shall bring the glory and the honor of the nations into it.' "

"Nearer and nearer draws the time,
The time that shall surely be—
When the knowledge of God
Shall cover the earth
As the waters cover the sea."

"FROM THIS TO THAT" IN INDIA

By Miss Kate A. Hill, Sialkot, India

OUR pioneer missionaries came to India in answer to a call, an "inward urge" that compelled them to leave home, undertake long journeys, and face many difficulties. In the long procession that has followed them throughout the years that "call" has not been less audible.

NUMBERS—

From three to ninety-nine.

This is the actual number on the field, including wives, in July 1933.

DISTRICTS—

From one to seventeen.

As the missionary force increased there has been a constant pushing on to adjacent and unoccupied fields.

TRANSPORTATION—

From camels to Fords.

DWELLING PLACES—

From tents to bungalows.

TRAINING—

From the individual to College and Theological Seminary.

HOSPITALS—

From one to five with dispensaries.

CHRISTIANS—

From none to thousands, yes, tens of thousands.

ORGANIZATION—

From nothing to the Synod of the Punjab.

"Oral Preaching" was the first method used and has had first place in all these years. In the bazaar, in the homes, and in the village these pioneers went preaching the Gospel every where.

This oral preaching brought about the "mass movement" from the Chuhra and other castes. These new Christians in turn have been ardent missionaries, especially in the case of the Chuhras and have brought their neighbors and relatives. Now this caste has practically disappeared within the borders of our mission.

WORSHIP—

From the shrine of Bala Shah to Churches.

"He will famish all the gods of the earth, and men shall worship him, every one in his own place." (Zeph. 2:11.) This has been literally fulfilled. The god Bala Shah has been famished for worshipers. The mud shrines have been destroyed and, they, the Church of the Punjab are worshipping Him in their own churches.

In 1932-1933 one of the objectives of the Synod of the Punjab was the building of rural churches. In all central stations there are substantial church buildings.

An increasing number of village churches have been built. Just today the pastor of a rural congregation in our district has reported a new church building.

PASTORS—

From illiterate teachers to Seminary trained pastors.

In the beginning the missionary took promising adults and taught them Bible stories and Christian truths and sent them to teach others more ignorant than themselves. These were replaced with untrained men who could read. These have now practically disappeared. Men who have had Seminary training are now the village pastors.

CUSTOMS—

From heathen practices to Christian rites.

With the coming of these pastors the Christian rites of baptism, marriages, regular church services, the training of elders, giving, Sabbath observance, etc., etc., have gradually taken their place in the Christian community.

GIVING—

From mission paid workers to self support.

The work of self support was first the dream of a district missionary, then the answer to the call of the Spirit by two seminary students, followed by an ordained pastor until now every settlement of a pastor is made on the basis of self support.

LIFE—

From desert to fertile fields.

From the rivers that make the Five Rivers of the Punjab the British Government has built great irrigation canals. They have made the desert blossom as the rose.

So the Living Water has flowed into the barren lives of many in the Punjab. We find these redeemed ones in all walks of life. They are in high Government positions. They are the preachers, teachers, doctors, nurses, clerks, who are serving their people in a multitude of ways.

Not among the least are those in humble walks of life, the farmer, the tailor, the shoemaker, the servant, etc., who have been lifted out of a life of servitude and made independent, socially and economically as well.

EDUCATION—

From the individual to College.

In the beginning it was the individual that was taught. One of the pioneer women missionaries prepared a young man for the university. His son is a leading pastor in the Punjab today.

Then followed the village school. Sometimes held on the sunny side of a mud wall sometimes on the shady side according to the season. The teacher was untrained. It was only the boys who were taught. The pupil not too eager to be taught. Gradually there was born in his mind and that of his parents the idea that here was a way out of serfdom and drudgery. This has proven true. Many fathers and mothers who have themselves slaved away in the village in obedience to some landowner have rejoiced in the freedom brought to their sons and daughters through education.

Untrained teachers have been replaced by Moga trained teachers. Boarding schools and High schools for boys and girls followed in quick succession and even College life is possible. The latest development has been the admission of girls to Gordon College.

INDUSTRIAL SCHOOLS—

From head to hand.

This is perhaps the latest development. The Boys' Industrial School in Gujranwala trains the hand of boys and sends them out to earn a real living not the mere existence of their fathers. They are taught to be carpenters, masons, tailors, shoemakers, motor mechanics, etc. This school faces a great future.

HOSPITALS—

From rented quarters to the new and beautiful Memorial Hospital in Sialkot.

This hospital has been built in memory of those women who have laid down their lives in India and will bear the name of Mrs. H. C.

Campbell who loved and served so devotedly.

There are four hospitals for women and one General hospital in Taxila. Year by year literally thousands, pass through these hospitals. Weary, sick and suffering they come to the doctors and nurses for comfort and healing. It is a service very like the Master's as he went about healing the sick and all manner of diseases.

And so on and so on.

"From this to that."

Time would fail and space forbid the telling of the whole story of progress of the passing years. The ever-changing outlook of the womanhood of India, the political and national aspirations of a wonderful people, the reaching outward and upward from old to new, the seeking for new and better methods.

Standing at the crossroads of today, in new times of trial, financial, political and national we still offer Christ to the multitude about us through the "oral preaching" in the school, hospital, and by the witness of the Church of the Punjab, knowing that words must be confirmed by life. The Unchanging Christ meets the needs on every hand.

The missionary who finds a place in the future development of His Kingdom in India must be one who has learned the secret of Power. One who has learned "the secret of being down cast but not discouraged." One who looks to the future with an undaunted hope. It must be one young in spirit who, working with God, can do the impossible in the never greater opportunity of today.

* * *

SMALL BEGINNINGS

A traveler on a dusty road strewed acorns on the lea,
And one took root and sprouted up and grew into a tree.
Love sought its shade at evening time, to breathe its early vows,
And Age was pleased in heat of noon to bask beneath its boughs;
The dormouse loved its dangling twigs, the birds sweet music bore;
It stood a glory in its place, a blessing evermore.

A little spring had lost its way amid the grass and fern,
A passing stranger scooped a well where weary men might turn;
He walled it in, and hung with care a ladle at its brink;
He thought not of the deed he did, but judged that toil might drink.
He passed again, and lo! the well, by summers never dried,
Had cooled ten thousand parching tongues and saved a life beside.

A dreamer dropped a random thought; 'twas old and yet 'twas new;
A simply fancy of the brain, but strong in being true,
It shone upon a genial mind, and lo! its light became
A lamp of life, a beacon ray, a monitory flame.
The thought was small, its issue great, a watchfire on the hill;
It shed its radiance far adown, and cheers the valley still.

A nameless man amid a crowd that thronged the daily mart
Let fall a word of hope and love, unstudied, from the heart
A whisper on the tumult thrown—a transitory breath—
It raised a brother from the dust, it saved a soul from death;
O germ! O fount! O word of love! O thought at random cast!
Ye were but little at the first but mighty at the last.

—*Charles MacKay.*

PROCESS OF DEVELOPMENT AND ENLARGEMENT IN ETHIOPIA

By Mrs. J. S. Maxwell, On Furlough: Princeton, N. J.

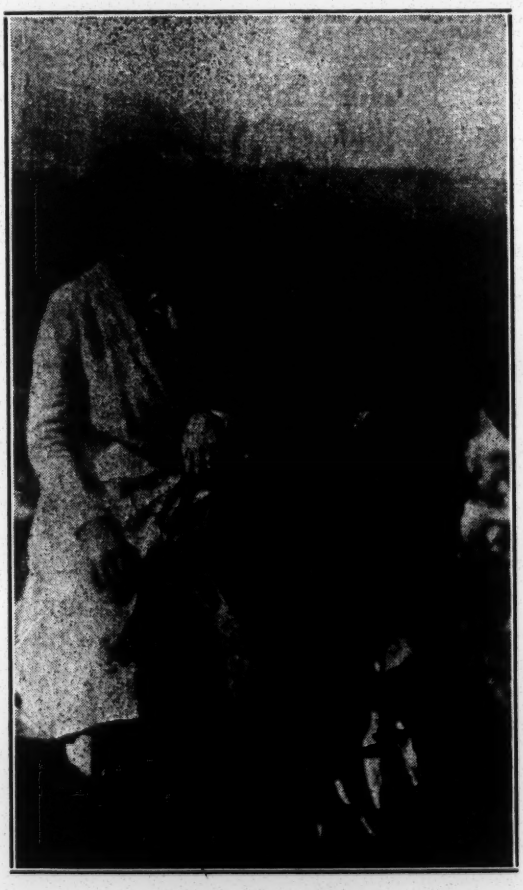
NO ONE would deny that there had been great changes all over the world in the past one hundred years —yes, even in the past twenty-five years, but because governments have changed, because customs have changed, because transportation has changed, because attitudes have changed and because boundary lines have changed, are those, and many others, justifiable reasons for our changing our orders to read, *"Go* ye into all the world and *heal* the sick," or *"Go* ye into all the world and *teach* reading, writing and arithmetic". No, God has *not* changed. His order has *not* changed. It still commands, *"Go* ye into all the world and *preach* the gospel to every creature." If, as our author says, "the early missionaries may have thought their duty fulfilled if they proclaimed the gospel to every creature within their reach," then I say "Praise the Lord for the early missionaries." Would that present day missionaries thought the same.

Has not the Lord laid His hand very heavily upon missions these years? If there is any one lesson that we can learn from the history of the Israelites, surely it is that God's hand was heavy upon them when they disobeyed. Have we obeyed or disobeyed God's command to us? There are many who shout "More Social Service, More Social Service," as The Laymen's Foreign Mission Inquiry did, but still we hear down through the ages *"Go and Preach."* In the biography of Geddie, that great missionary and servant of God, we read, "When he came to Aneitum, there wasn't a Christian on the island; when he died, there wasn't a pagan on the island." Do you think it was the sick bed, or the school room, or the garden plot that was the power unto salvation there on that island? I do not. I think it was the Word of God, and because that man obeyed orders the Lord was able to use him in such a marvelous way.

A few weeks ago it was my privilege to become acquainted with a very interesting, retired, lady missionary from Alaska. She told me that when she retired, she thought that now she had both time and money to take work in a Bible School, which she had long wanted to attend. On the registration blank were these questions: "Have you ever won a soul to Christ? Can you name any whom you have won?" She said she thought for one hour and she could not name one soul that she had led to Christ. It was a sad story—her life was nearing its close—a life full of social service but not one soul.

At a round table held here recently for a group of student volunteers and missionaries, and conducted by a much loved Professor, a great discussion followed the statement that ministers in America do not want mission talks in their churches. If this is true, and if the ministers are trained in the seminaries, then the seminaries must be to blame, was the conclusion to which this Seminary Professor came. He added that in

the Seminary in which he taught and which he thought was better than the average, Juniors were required to take 6 hours of Hebrew and 1 hour of Missions. "Now," he said, "you can tell from that, the importance the Seminary puts on Hebrew as compared to Missions." Can we not apply the same reasoning on our mission fields—do we have 6 hours of social service to 1 hour of gospel preaching? When a doctor, or a teacher, or even a preacher says, "O I'm too busy to preach any gospel—I hand it all over to the native workers," then surely it becomes *all* the hours to social service and None to gospel preaching.



Miss Isabel Blair

But I must hurry on to development in Ethiopia, though I am compelled to limit myself to Sayo, because of ignorance of the other stations there. If there is any place on earth where co-operation between missionary and native has developed, it is at Sayo. The accompanying snapshot* is a picture of that co-operation. It shows the Rev. Bruce B. Buchanan, Dr. Joe Maxwell and some of the teachers and boys from the Mission School, as they started out one Sabbath afternoon to hold gospel meetings on the streets of the native village of Sayo. These two men and a group of the Ethiopian boys went each Sabbath afternoon to this village and they held two meetings, a missionary to each meeting and the boys divided between the two meetings. The boys went along to help with the singing and one of the missionaries or one of the Ethiopians did the preaching. At the same time that these two meetings were being held for men, Miss Isabel Blair was in the same village with a group of women and girls from the Mission Compound holding meetings for the women. I regret that I haven't a snapshot of this faithful group, but the picture is of Miss Blair as she is ready to gallop off over mountains and valleys to call on Ethiopia's needy ones. A visitor to Sayo station some months ago said that he had been living in different parts of Northern Africa for fourteen or fifteen years and the most refreshing mission work he had seen anywhere was this group—preacher, doctor, lady teacher and their native friends going to their lost neighbors.

Another very fine thing in the work at Sayo is that as soon as a man is baptized into the church, the Rev. Buchanan puts him to work to

*See Page 258.

witness for Christ by sending him out Sabbath afternoon to some near-by group of people. Thus on Sabbath afternoon in the vicinity of Sayo there are many messages given to many people, and the new Christian is taught from the very first that there must be both faith and works. This same co-operation is used in the other departments wherever possible.

ENLARGEMENT OF THE WORK AMONG THE NUERS

By Mrs. Paul Smith, On Furlough, Tarkio, Mo.

WHEN my husband and I first went to work among the Nuers in 1916 we found only a very few of them willing to work for us. A patient or a relative of a patient would work for medical treatment, and a few ex-patients would work. Perhaps they were grateful for what they had received and seeing that we wanted workers were willing to help us out. Some of them had great reason to be grateful, for Dr. Lambie had saved them from the terrible effects of yaws in its advanced stages. And too, possibly they liked to be able to purchase beads or cloth or even a cow with the money earned. But anyway work for the white man wasn't popular. One day one of these workers jumped out of a hole he was digging and gave a resounding slap to a passer-by. It seems that the passer-by had called him the white man's slave. Nuers do not usually receive such remarks in the spirit of humility.

But now we can't begin to supply work to those who would like to work for us. Not long ago I heard the chief of our village complaining because some of our jobs were given to men from other villages instead of all being given to his young men.

"SAYING THE STORY OFF THE PAPER"

One day in those beginning years I had a Picture Roll hung just outside the door, "The Shepherd and His Sheep." It was just a blank to the Nuers who were looking at it till one man said "Why yes, I see a hand." Several years later after we had succeeded in getting some of their fokelore into writing I sat on the verandah one afternoon reading aloud one of these stories. One of the young men of our own village passed by and said, "Is she saying that story off of that paper?" Now Nuers even in the far away places must know that Nuer can be written on a paper and read off again. For I think that some one from almost every section of Nuer land must have come in contact with our British District Commissioner as he goes about the country with Nuer chiefs and his Nuer clerks hearing cases and having them recorded. Or maybe he has even seen a book which a boy of his village had learned to read at the Mission School.

In those days we might have a Sabbath morning audience of twenty-five in our little church, plenty of times not more than ten or twelve. Now we think one hundred a poor attendance and often have more than two hundred.

When we first came I think that the Christ whom we teach was to them just a god among the gods. Now I believe that to some of them he is indeed the Son of God, one with God.

Various causes have contributed to these changes. Young men found that money earned at the Mission could be invested in cattle with which to marry a wife. Or that in years of hunger this money could be used to buy food. In short the Nuer has learned that to work for a wage does not make him a slave, and that this wage can make many idle dreams come true. Whenever possible work is done under the direction of a native foreman who in turn is responsible to the missionary for the quality and quantity of work accomplished by his group of workers.

TEACHER TRAINING

Though we had tried to teach some of the children to read a bit, yet it was not till 1922 that we began school work in earnest. The Nuer is very conservative and even now as a tribe isn't particularly interested in this reading and writing idea. So we began by requiring all workers to come to school. Some one with a bit more aptitude would be used as a pupil teacher. Eventually some of these would be made assistant teachers with pay. That increased the interest a little. After all maybe you could turn this reading business into food. These more advanced ones were then able to help us in making more reading books. They would write the Bible Stories in Nuer and they would also write their own Nuer tales. You understand of course that heretofore this language had not been written. And to reduce a spoken language to a written language is a long and tedious process. But the Nuers themselves have had a vital part in this work and in the more recent task of Bible translation.

We now have ten or twelve young men trained so that they are able to teach well with a fair amount of supervision. The older ones of these are responsible for the discipline of the day school and boarding school. This is perhaps their hardest task for while a Nuer may easily enough discipline a younger boy in his village yet it takes time before a teacher is willing or able to control a group of boys brought in from various villages and sections. (See Page 258).

The British District Commissioner is often able to persuade important men to send in their sons to school. And now many of the boys who live in the near-by villages are interested in coming. So that at present we have as big a school as we can afford to handle and have teachers who know that a great deal of the success of this school rests upon them and who want to meet their responsibilities.

We have at Nasir a small orphanage. Here girls are trained in the care of babies. They learn how to prepare proper food for these children. They see the treatment given to a sick child and often help in this work. We have seen at least one of these girls as she grew older applying many of these lessons to the care of her own child. The care of babies was being discussed one day in the teachers' training class. One of the young men said, referring to this girl, "She knows how to take care of her baby." It is vital that the girls should be taught to read and write

Miss Soule and Her Sudanese Family
1. Ret Guk, 6 years old. 2. Ret Lengr'd 4½ months old. The rest are "my girls."

and especially that they should be taught how to take care of children. Many and many a little grave is dug just because the mother doesn't know how to care for her child.

GROWING CONFIDENCE

It is fine to see how confidence in the white man's medicine grows. Right from the first the Nuer learned without a doubt that the white doctor could heal certain ailments. But their medicine men were eventually able to persuade them that particularly in cases of high fever the foreigner was useless. Not long ago a young man became very ill of fever, probably malaria. A medicine man who was called in told him that by no means must he take those little white things that the foreigner would try to give him, meaning quinine. Consequently he was ill for many weeks. It even looked for a time as though he were going to be mentally deranged. But there are some who have learned that the medicine will help even high fevers.

A few years ago there was an epidemic of a mild form of small pox. A great number of Nuers consented to be vaccinated. We were delightfully surprised two years ago to find that many of them were eager to have their cattle inoculated against cattle plague.

OUR CO-WORKERS

And we are trying to train them so that after a while they will be able to carry a good deal of the responsibility of the church work. We have a committee of Nuers who help the ordained missionaries in looking after the affairs of the church. Most of the church services are conducted by Nuers. We have eight or ten of them who can give good talks and take charge of the services in a very acceptable manner. A native evangelist whose salary is paid out of the church offerings, goes out five days every week into the villages of the neighborhood and gathers the people into little groups for Bible teaching, or many times just talks to little family groups.

Yes, as we look back fifteen years or twenty we see a great change in these people. But we are not to think that the work is completed, O no. It is just well begun.

A Nuer was giving the talk one Sabbath evening. He said, "We don't want to come here and deceive you white people. A number of us went to the dance this afternoon. We know it was wrong. But we wanted to go anyway". I wouldn't say that they always know that certain things are wrong. They know that we say that certain things are wrong. They need to be brought to see for themselves that transgression of God's laws is wrong, and they need to come to the place where they will want to know His will for them and will seek to walk in it." Blessed are they that

hunger and thirst after righteousness for they shall be filled.

These Nuers are as yet babes in Christ feeding upon the milk, but we look forward to the day when they will be fullgrown men partaking of solid food, "having their senses exercised to discern good and evil."

FOREIGN CORRESPONDENCE

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India

SIALKOT CONVENTION—A SET FEAST OF JEHOVAH

By the Rev. James G. Campbell, D.D., Pasrur, India

The Sialkot Convention has ever been a place of spiritual refreshing. Here many fainting spirits have been revived and hungry souls made fat.

In this year of our Lord, 1933, men and women gathered under the great canvas top and in the sectional meetings, with a thirst and conscious need perhaps greater than in any recent year.

As the flood of Nationalism rises in India and opposing factions array themselves in the political arena to do battle for their special privileges, thinking Christians are becoming more and more concerned. In the scramble for power, what of this little flock? If the British "Raj" should remove its restraining hand, what of these few sheep, poor as a group and politically untrained?

Missionaries also, needless to say, came with great yearnings and heart searchings in view of repeated reductions in budgets all too meagre at best. One noticed the absence of new recruits from home. Missionaries of long experience were doing the heavy labor on tents and entertainment which has been always carried by younger shoulders. Volunteering helpers and the happy contagion of a grateful crowd, made all the physical burdens light. But what of the greater burden of our fainting and troubled souls? Could they find strength enough and c o u r a g e enough? Would the meat from His table be sufficient to carry us out and through a year unprecedented in difficulties?

I believe the answer to have been in the affirmative. The program was a rich table and His banner over us was love. The Convention verse—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," seemed divinely fitted to dominate the whole program.

MESSAGES OF BISHOPS

Three Bishops from as many separate denominations were present and had places on the program.

Bishop Badley of the Methodist church, brought conviction to all hearts as he spoke of prayer; its refining power; its power to lift the life from a dead routine and set it alight with the torch of God. Who will ever forget the lad who gave the rose, treasured to lay on his mother's grave, to the boy who sought a flower for his dying mother. He challenged us to change the output of our lives through prayer. God wants quality, not quantity. We must take time for prayer if we are to turn out finished work.

Bishop Bannerjea, a young Indian bishop of the Church of England, was a striking figure in his purple robe as was also the sedate, bearded Bishop Abraham from the far South of India.

The Convention finds nothing incongruous in peculiar costume. People in rough homespun and in silks from China are seen side by side at the little tables, making a meal on four or six cents worth of wholesome food, served by boys from the Christian Training Institute.

Bishop Bannerjea's sermons from John's Gospel were rich and thoughtful expositions of the Word in chaste

and polished Urdu. Less formal, but rich in personal experience was Bishop Abraham's testimony to God's miraculous dealings in changed lives and answered prayers, as the Reformed branch of the old Church of St. Thomas, moved out on its own, trusting God alone for needed institutional equipment. This old Mar-Thoma church claims to date back to the Apostle Thomas and was founded here in India by the Portugese in the XVI Century. Bishop Abraham came from the Reformed branch of this church. His life story is filled with all the romance of a hero of faith. He spoke with great fire and vigor. To listen to his story, dressed as he was in his robe, and wearing a peculiar sort of priestly head-gear, was to be carried out of the matter-of-fact life of today, right back to the mighty men of old. One could imagine Paul preaching with such fire and conviction as did this godly messenger from the old Syrian church.

A NEW WITNESS

Another notable preacher in this Convention was a young Sikh, a convert of two years' standing. This young man studied engineering in England and Canada after having spent six of his earlier years in our Mission High School in Gujranwala. God's Spirit shook him mightily during a service on ship-board. He felt himself a changed man although as yet he had not read the Bible or prayed. Later he secured a Bible and practically did nothing else until he had read it from cover to cover. Later still, through his own inner conviction, he asked for baptism and joined the Church. Having become a Christian he was greatly concerned about his reception by his own people upon his return to India. Here again God had mysteriously worked. His old father had gone to Lahore seeking peace among Hindu holy men. One day he went to a church for a Sabbath service and said he felt the Divine Presence there. Later the son addressed a packed church, four nights in succession; his own people Sikhs and Hindus were in the audience. His father repudiated any insinuation that he mourned his son's defection from Sikhism. "No" said he; "He has something none of the rest of you have".

This young man told his story both in English and Urdu meetings with much effect. One felt that he was a powerful example of what it means to have the gift of God which is eternal life in Jesus Christ.

All during the Convention personal workers were busy in the prayer-rooms and any place where they could speak to the young especially, on the subject of life decisions. The Convention ended in a most solemn dedicatory service.

RESULTS

Now that the great tent is folded away for another year, what is the net result of it all?

First—A renewed sense of the Unchanging One at work doing wonders today in the lives of men.

Second—Assurance that just as God has helped those South India churches He can and will bring this church through.

Third—The power of Christ working more and more through Indian leaders; the outstanding speakers were Indians.

EGYPT

Miss Minnehaha Finney, Editor, Tanta, Egypt

MANSURA SCHOOL FOR GIRLS

By Miss Hilana Mikhiel, Head Teacher of Girls' School, Mansura, Egypt

There are two divisions to Egypt, the upper and the lower or the Delta. One might think that schools were the same in these two divisions. In the upper country it is more Christian than here in the Delta. Here are more than ninety-five per cent Moslem. This religious atmosphere has its effect on our mission schools. As a girl I attended school in the P.M.I., in Assiut. For a num-

ber of years I taught in one of the church schools in the upper country. This was made possible by kind friends who sent me to school after my father's conversion. Words cannot express my appreciation for what the mission schools have done and are doing for me and my family. My plea is that there is still a place for our mission schools in this country.

Our school here in Mansura is located among many other girls' schools. In all the large Mansura district there are only two mission schools. That is only two schools where Christianity is taught. The large Coptic school in this city has a Moslem head teacher with the majority of the other teachers, of the same belief. What can the teachings of Christ be in that school under such influence? The daughters of one of the supporters of the Coptic school are sent to our school, because he wants them to have a real Christian training. With the exception of two teachers ours are all members of the Protestant Church and all have had their training in our mission schools.

A third of our children this year are Moslems. This is a great opportunity for us. We have the chance every day of teaching and molding the lives of these little tots. A Moslem mother complained that her little boy was not saying his Moslem prayers but rather said "Create in me a clean heart O God and renew a right spirit within me."

There is still a place for the girls' school in this city. I think of the future of many girls if there were no mission school here. Had it not been for the mission school taking me in, my future would have been quite different. I might have grown up ignorant. I might have been put into some home as a servant for my mother was not able to look after all of us. I might have been married. It is true I would have had a place to eat and sleep, but not a home. My children would have been among the thousands today who are uncared for, because of lack of knowledge of child training. In fact my life would have been useless, it would have been empty. Who knows how many future leaders we are training in our school. We do know that there are future mothers of Egypt under our care.

We beg of you to remember the school as it stands a lighthouse in the midst of the darkness of Islam. We need your prayers for us as head teachers that we may ever be examples to those with whom we work and that we may be faithful in our responsibility. Our missionaries need your prayers that they may be guided by Him in His service.

The above article was written in English by the head teacher of our Girls' School in this city. To really appreciate her, one must work side by side with her as I have done for several years. She comes from a family that has given to the mission five workers. The three sisters have taught in this school. Two are still with us. One sister was teacher in this school for thirteen years. Then she married the headmaster of our boys' school in this city. Miss Helana and her sister Miss Miriam are still in the school. One brother is a teacher in our boys school and will graduate from the seminary this spring.

Miss Helana is a forceful speaker and is very much at ease on the platform. This winter she gave the talks at our special meetings for the girls here in the school and then again in the evening to a crowded house of women in the church. The life of Christ was given in pictures for three nights, one night was given to temperance and the other night the pictures of Pilgrim's Progress were shown. There was a real message given each meeting by her.

She has a keen sense of humor and is capable of meeting the patrons of this school. Being of Moslem descent she is very sympathetic with our Moslem patrons and if possible she takes in every Moslem child that comes to the school. In fact she has said to me when I was in doubt about

accepting because of the money, "Miss Patton, if the Mission had not helped me where would I be today?" A more faithful and loyal supporter of our work could hardly be found in Egypt.—*Frances Patton.*

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

OROMO NOTES

By Joseph Maxwell, M.D., Sayo, Ethiopia

Gidada tells about a Moslem at Burka Badessa in 1928 who listened to the Gospel and came later and inquired and confessed Jesus as his Lord and God and Saviour—all in about 30 minutes.

In 1932 at Begi, which district The Rev. B. B. Buchanan has been opening up in recent years to the Gospel for the first time, a witch doctor came to a meeting and later he returned and talked with Gidada and he also confessed—after one hour. Gidada knows how to get a confession out of a man. And then the next day he went to a priest of the native Ethiopian church and asked him for their baptism. How many of our converts have been baptized into the old church here?

Once a man taught Gidada the Bible. That man now has almost lost God in the usual and well known American way of getting caught in business and honor and money grubbing. I hope that man does not die soon—not until he has gotten back to God. He started poor and with nearly nothing; now he has a title, land, wealth, and honor. The Ethiopian loves the latter most. But while he has lost so much his erstwhile pupil—the blind beggar Gidada—is now the great and shining light for God out here among his own people. Gidada can beat any of us missionaries at quoting chapter and verse both in English and in the Oromo Bible.

By the way, Gidada's mother was a heathen slave but quite religious. To me it is quite significant. Where shall a boy or a girl learn any faintest concept of seeking after God if not in the tender and impressionable and naturally religious years of early childhood. She told Gidada once she learned because, "She thought." (Rom. 1:20) The things especially which taught her were famines, lions and smallpox. These things were very common and imminent terrors in her life at that time which was about 1900. Gidada is now about 32 years of age. Many people were carried off by lions in this section some 33 years ago. Even this past year a lion came right into a man's outside cattle kraal and took off a cow. Smallpox kills many and Gidada himself is blind (in eyes only) because of smallpox which killed some of his brothers and sisters. When Gidada would use the name of God his mother would rebuke him. "Why?" he would ask as he too used his head to think with and his mother replied, "Because God saved your life when you had the smallpox." Oh the blessedness of the man who will reverently ask "Why?" Also once his father boxed his ears in the good old fatherly way of the concise and direct teaching method—just because he carelessly used the name of God as all Oromos large and small do dozens of times a day. The usual form of expression is like this:

Shoro: "Ate my dinner today."

Gootemma: "A-ah!"

Shoro: "Walk!" (That is the Oromo word for God.)

Imagine that old heathen man and his slave wife in heathenism trying to lift themselves up by their bootstraps to heaven. That box on the ears was the last recollection Gidada had of his father who died when he was quite young. Good as that was and surprisingly rare in heathenism, yet how could those old people have ever found heaven or Jesus? Yet some *non-thinking* people say that missionaries are not needed. Just how would these two old people or their son ever have found Jesus, not

finding Whom, a man is lost. How would those two mentioned above won by Jesus through the preaching of Gidada have ever come to Jesus? Of course the heathen have that light which John wrote "lighteth every man coming into the world" but in the heathen it is also true that their light is darkness now because they have repeatedly sinned against their bit of light. Well then how can they believe if they do not hear and how shall they hear without a preacher. And who will be their preacher until some missionary is sent to them.

SUDAN

Mrs. R. F. Shields, Editor, Khartoun, The Sudan

KOSTI

The town of Kosti might well be called the meeting place of the North and South Sudan. North of this place the Arab influence predominates. From this point southward, the pagan influence is more and more apparent. Here is the last bridge across the Nile, and one does not see the railroad again until he passes the lakes which are the headwaters of this great river and meets it pushing up into Uganda from the European civilization of South Africa. This is the last large town along the river and the flat-topped houses of the semi-arid country give place to the thatched tukls of the watered, grassy plains. The banks of the river from this point are lined with trees and the bird and animal life becomes abundant. Traveling southward one hears new languages and sees fewer clothes.

THE BATH

The steamer landing seems to be the most frequented spot of the river bank. While our boat waited, women came to wash the clothes on the stones at the edge of the water. Men water carriers filled their water-skins and women the large tins which they carry home on their heads. As we watched, a father came with two little boys. One, about five years old, went in bathing with his father. When they left the water the father sat down on a stone and had the boy massage his back. Following this he took the little boy, perhaps three years old, and in spite of some protest he set him in the stream and gave him a good scrubbing from top to toe. He had a little piece of soap and when the lather ran down the boy's face, the resultant yell made me realize that here was another little touch of nature which showed the kinship to my own little white boy.

A LONELY CHRISTIAN

The steamer stands at Kosti for quite a long time and gives ample opportunity for a visit to the town. While we were walking through the market, a young man came running after us having heard that two Americans were in the place. He proved to be a boy who had received his education in the Boys' Home and the Giffen School of Agriculture and, being out of work in these jobless times, was staying with his widowed mother in Kosti. He is a Christian, one of the few native Christians scattered about over the land—probably the only Sudanese Christian in this great district and he is not located here permanently. These young men and women need the prayers of us all, trying to live faithfully for Christ in the midst of a Moslem or pagan environment and with no other Christian at hand for fellowship or encouragement.

THE MUEZZIN'S INVITATION

While we were standing there in conversation, another man came up to greet us having heard we were there. This was the muezzin of the local mosque. It is his duty to climb to the top of the mosque five times every day and call the faithful to prayer in the name of the prophet Mohammed. His grandfather was a

Turk who came with his wife long ago and settled in the land of the Fur people to the west. He took wives of the country in the Moslem custom, and the muezzin was descended from such a union. He had sent his own sons to the Boys' Home in Khartoum and his daughter is a pupil in the G. B. S. in Khartoum North. We were happy to accept his invitation to visit his home.

THE VISIT

We purposely allowed some time to lapse between our meeting with the man and our arrival at his house. But not quite enough. When we rapped on the gate we discovered that someone was still sweeping the floor of what was the tiny reception room. Now the floor was of sand so brushing did not get it clean, but it did do away with all signs of previous occupancy and when the dust had settled sufficiently to allow us to breath freely we found the little mud hut quite decent. The host now came running with two decrepit chairs. He *said* that the neighbors to whom he had loaned them had failed to return them earlier and so had discommoded us by standing so long in any empty room. There seemed to be a little room for doubt as to whether his explanation of the absence of chairs was correct, but that made them none the less acceptable when they arrived. When we finally got sat down with all the furor that accompanies the reception of guests in this land, a hen sitting on a nestful of eggs in the corner became frightened and with a great outcry started to run out of the room. The guests being seated between her and the door, it required much shooing by the family to get her out. Then her cackling brought a similar response from all the fowls in the yard, and she was no sooner outside than she determined to get in again. The family tried to keep her out, but in a moment of inattention she slipped by them through the door and scuttled back to her nest where she tried in vain to cover her nestful of eggs—poor little scrawny Sudanese hen.

After a decent interval, the host brought *jebena*, the native coffee made from powdered coffee and spices and served very sweet and when this was finished he brought tea also, boiled with sugar and served hot in tiny glasses (which strangely enough never seem to break from the hot liquid). The sheikh was very generous in his praise of the mission schools and the treatment accorded his children in Khartoum. He told us that he had a brother there who had never visited the boys in the school though they had been there for five years, because they had been sent to a Christian school. All his connection were very angry with him because he had sent his daughter to school. He said that the majority of people still think that a girl ought to grow up as ignorant as an animal in the wilderness. He told us, too, that the government had wanted him to put his daughter, who is now twelve years old, in the nurses training school in connection with the government hospital, but he told them she was much too young. He wanted her to grow up and to complete her general education before she should go into more particular training. He himself hoped she might become a teacher. In the meanwhile he was happy to have her surrounded by the protection and fine influence of the Christian school.

We felt that we were among friends though in this strange town where no Christian worker has ever been. And we wondered again, as we have wondered so often before, how long it must be still before a messenger of Christ can come to work at Kosti. It is soon to become a town of even greater importance, for with the building of the new dam across the White Nile at Gebel Aulia this must be the shipping center where railroad meets river and connects the outside world with interior Africa. Shall the Church delay longer to have a representative at this junction?

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

FAREWELL 1933! HAIL 1934!

Farewell 1933! We are less reluctant to see you go than we have ever been at the close of any other year. You have a bad history, Old Year. You brought us troubles that we never knew before; you brought distress that we had never seen; you brought us economic problems that we have not been able to solve; you brought us problems in the church that discouraged us; you brought us humiliation, such as we never expected in betraying us as a nation into the hands of the nefarious liquor business; you brought bitter disappointment, wild confusion, disgraceful crime, unholy alliances and broken hearts. You will go down in history as a dark year.

But, no, Old Year, not everything was wrong. Many characters have been refined; many learned how to share their goods and their "cruse of comfort" with the unfortunate. Never was the compassionate heart of America so touched; never did the Dorcases make so many garments for the poor; never was so much food and fuel distributed among the needy. Amid the chaos and confusion many were undefeated; many triumphed over apparent failures; many, deprived of the usual comforts and luxuries, found new values in life; many learned new lessons of trust. The Church went on undefeated because she is undefeatable.

Hail 1934! We welcome you as you come "fresh from the hand of God!" We would be afraid to fare forth with you if we had not learned some new lessons. Now we know what made 1933 so dark. People—even God's people—forgot Him. They ceased to trust; they thought of their own greatness; they said, as they looked on their great industries, their magnificent buildings, their material progress, "See what *we* have builded," as if by their own strength they had done this.

For years God had given us so much provision we did not seem to need His promises, but now, we need them, desperately. So today we are saying to Him "What time I am afraid I will put my trust in Thee."

The "Moral Awakening" that public men are advocating, the "Character Conferences" that some are calling, are futile unless people are renewed in Christ. We know that the Church of Christ has the chief responsibility in calling our nation to righteousness. We have a great promise for the nation and for the church: "If my people, who are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land." (2 Chron. 7:14)

We have another promise that spurs us on in the wider field of world evangelization.

"The ends of all the earth shall hear
And turn unto the Lord in fear;
All kindreds of the earth shall own
And worship Him as God alone.

Both rich and poor, both bond and free,
Shall worship Him with bended knee,
And children's children shall proclaim
The glorious honor of His name.

All earth to Him her homage brings,
The Lord of lords, the King of kings"
We go forth with new courage.
Hail 1934!

* * *

TO THE MEMBERS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

From the President of the W. G. M. S., Mrs. Chas. W. Fulton.

As the shadows of the Old Year have closed about us, our thoughts naturally turn to the glad New Year just ahead. We are inclined to compare our past failures and achievements with our opportunities and hopes for the future. Let past failures encourage us to try again. Let past successes be the foundation on which to build our future work. From these lines of Phœbe Cary may we find inspiration for our work this year:

"I ask not wealth, but power to take
And use the things I have, aright;
Not years, but wisdom that shall make
My life a profit and delight."

For the year 1934 let us put first things first and make this our daily prayer:

"In Jesus' name our prayer we raise,
Whose guiding hand has blessed our days.
And may we, Lord, in godly fear,
Serve Thee through all this coming year."

THE WORLD DAY OF PRAYER

For years the Christian women of the world have united in a Day of Prayer. Again we are called to participate in this blessed service February 16, 1934.

It thrills our hearts to think of the groups of women of fifty nations—women of varied colors and speaking many languages — joining in prayer to the God and Father of us all.

"The subject of the Call to Prayer and of the Program 'Pray for the Peace of Jerusalem' kindles our hearts as we read it. Let us begin our prayers now for God's promised peace within and among us all, and let us approach the Day with reverent preparation and with faith in Him Who 'Is able to do exceeding abundantly, above all that we ask or think."

* * *

A note of explanation should have been given in the December issue in connection with the little article on page 234. This was written by a contributor in 1895. It was reprinted to emphasize two points—the need of more readers and the fact that our Magazine is a missionary Magazine for the whole church and not for women only.

* * *

DELEGATE HONOR ROLL

8	San Francisco	November 20, 1933
9	Oregon	November 22, 1933
10	Argyle	November 23, 1933
11	Concordia	November 24, 1933
12	New York	December 4, 1933

THE M. R. A.

By Mrs. Otto Brand, Brooklyn, N. Y.

Used by permission of Women's Home Missions.

FIRST LADY *appears* (*paper in hand*), *looking around uncertainly, when*

SECOND LADY *appears* (*also paper in hand*): Good morning, will you tell me if this is the office to which folks are expected to come who have been summoned by the M. R. A.?

FIRST LADY: I *think* it is. I received a summons, too, but I do not understand it.

THIRD LADY *appears* (*paper in hand*): I beg your pardon. I am looking for the M. R. A. office. Is this the place?

SECOND LADY: We believe it is, but we do not understand about the summons. Do you?

THIRD LADY: No. It refers to the M. R. A., but I do not know what the M. R. A. is.

FIRST LADY: Neither do we. Of course, we know about the N. R. A., but the M. R. A. is evidently something new.

FOURTH LADY *hurries in from one side, just as*

OFFICIAL LADY *enters from opposite side.* (*She has a long paper in her hand, which may be her part, and which she may consult from time to time. She preserves a rather severe, businesslike attitude throughout.*) Be seated, please. (*All sit down.*) Ladies, I represent the Women's General Missionary Society, and by order of the President, you have been summoned to give your reasons for refusing to sign the agreement of the M. R. A.—the MAGAZINE RECOVERY ACT. I should not, I feel sure, need to tell you of the great value of The Women's Missionary Magazine, and yet I wonder if you know that a large number have discontinued their subscriptions in recent months. This magazine is really a necessity to the progress of our Society, and it is only by the co-operation of all, that the publication can be continued. As you women did not sign the agreement to renew your subscriptions, your names were reported and the President has delegated me to request your reasons for not co-operating. Kindly answer to your names: Mrs. Indifference? (*Mrs. I. answers here, as do the others when their names are called.*) Mrs. Procrastination? Mrs. Littlemoney? Mrs. Busywoman? Mrs. Indifference, we will hear from you first—why did you not renew your subscription to The Women's Missionary Magazine?

MRS. INDIFFERENCE (*carelessly*): Why, I just didn't *bother* about it. If I had, I would have thought there would be enough subscriptions without mine. Really, I never worry about unimportant things like that.

OFFICIAL LADY (*amazed*): "Unimportant thinks like that!" How can you speak in that way, when you belong to a Society whose aim is "The World For Christ"? How do you suppose we can ever win The World For Christ if we do not use all the help we can get—if we do not use our magazine to know what is being done, and how to improve our own work?

MRS. INDIFFERENCE (*offhand*): Why, I just never thought about it at all.

OFFICIAL LADY: But you see, don't you, now that you are thinking about it, that we cannot get along, that we cannot ever reach our goal if our members are indifferent?

MRS. INDIFFERENCE: Yes, I do, now. I didn't mean to be a stumbling-block—I just didn't think about it. (*Eagerly*) May I sign the agreement *now?*

OFFICIAL LADY: Yes, I am here to receive your promise of co-operation.

MRS. INDIFFERENCE: But I want to be sure I am counted in. Does signing the agreement to subscribe make it sure that I shall receive the magazine?

OFFICIAL LADY: Yes, this subscription and the personal tax of only one dollar for the whole year.

(MRS. INDIFFERENCE *signs paper and hands over money, sighing heavily in relief.*)

OFFICIAL LADY: Mrs. Procrastination, we will hear from you next. What reason can you give for hindering the progress of the Magazine Recovery Act?

MRS. PROCRASTINATION: Oh, believe me, I am not unwilling to subscribe —I just didn't get around to it.

OFFICIAL LADY: Why didn't you?

MRS. PROCRASTINATION: Well, there are always so many things to take up one's time and thought—entertaining, drives, social affairs, appointments with hairdresser and dressmaker—but I wouldn't like you to think I am not co-operating.

OFFICIAL LADY (*patiently and earnestly*): But you either are or you are not. And the work of the Society is too important for us to postpone what really should be done.

MRS. PROCRASTINATION *laughs out loud.*

OFFICIAL LADY: I am sorry you think this is a laughing matter.

MRS. PROCRASTINATION: Oh, I beg your pardon—I was only laughing at something that came into my mind. You know the couplet, do you not, "What kind of a church would my church be, if every member were just like me?"

OFFICIAL LADY (*stiffly*): Yes.

MRS. PROCRASTINATION: Well, while you were speaking, that came into my mind in this form—"What kind of a society would my society be, if every member were a postponer like me." But I don't want to be a postponer any longer. May I sign right now?

OFFICIAL LADY: Sign here (*shows paper*) and your subscription will begin in January.

MRS. PROCRASTINATION: In January? Must I wait that long? I would like to receive it right away.

OFFICIAL LADY: If you had signed up even a month ago, you would be receiving it right now.

(MRS. PROCRASTINATION *signs and gives money.*)

OFFICIAL LADY: Now, Mrs. Littlemoney, *your* reason.

MRS. LITTLEMONEY: I have a good reason. Our family income has been cut so much that I found I must cut down on my expenses—so I simply dropped my subscription to the magazine.

OFFICIAL LADY: But I hope you didn't "simply" drop it without trying to keep it up. Did you also drop other things entirely—motion pictures, outings, unnecessary appointments at the beauty parlor, and other things?

MRS. LITTLEMONEY: Well, not everything that wasn't necessary. But, of course, you understand that I cannot spend more than I receive.

OFFICIAL LADY: Of course not, but you can spend wisely what money you have to spend. The less money you have, the more careful you should be that you receive your money's worth—and there is not a magazine which costs so little from which you gain so much, as The Women's Missionary Magazine. Do you know, I am growing a bit tired of hearing so much about "cutting down expenses" when it comes to church and charitable work. So many make this an excuse for lightly evading their responsibilities. It is sadly true that many, old and young, have endured severe suffering and sacrifice during the past few years, but there are some who have just fallen into the habit of "depression results," and do not order their lives one bit more intelligently than the dear old woman who said, "Isn't it too bad that we had to

have a depression just in these hard times?" Since we must cut down on something, let the cutting down be on unnecessary things, and not on important things like the magazine. Surely, some of the women have dropped their subscriptions because they have "cut down" on their thinking.

MRS. LITTLEMONEY: Well, I must confess that I have had my eyes opened, and I see the matter in a different light than before. It isn't easy for me to find an extra dollar just now, but I will do it somehow.

OFFICIAL LADY: Sign here, and I am sure you will feel so glad to know you are doing your part, that this will repay you for any sacrifice you may have to make. (MRS. LITTLEMONEY *signs and returns paper.*)

OFFICIAL LADY: Now, Mrs. Busywoman, you came in very late. If you had not appeared in answer to the summons I would have had to fine you for contempt of duty.

MRS. BUSYWOMAN (*speaking in a "habit-of-rushing" manner*): I am certainly glad, then, that I escaped that. I am so busy that I cannot add anything more to my life. And that is my reason for not signing the agreement. There would be no sense in my subscribing for a magazine I would not have time to read.

OFFICIAL LADY: And you are sure you would not have time to read it? As a Christian woman, could you not spend some of your time for the Master, in reading something that would make you a more efficient worker for Him?

MRS. BUSYWOMAN: Of course, I am a Christian woman, but one must keep up to date, and, by the time I have kept my many appointments, read the newspapers and the latest fiction, noted the latest fashions, pored over the present state of stocks and bonds—well, I just haven't time to read missionary news, so why should I SUBSCRIBE for it?

OFFICIAL LADY: You should subscribe for it, because you should read it. You surely have my sympathy in your dreadfully busy life, but do you not think it would be a good idea to occasionally make an appointment with yourself, sit down quietly and for a little while consider which things are most worth while and which things have the lasting value? The Women's Missionary Magazine will bring you every month up-to-date news about foreign missions, home missions, child welfare; will tell you the latest fashions in helping others, and in up-to-date methods of beautifying and enriching the lives of young people, children, sick folks, and folks of other races. Don't you really see that you should make time to read the magazine?

MRS. BUSYWOMAN (*thoughtfully*): Yes, I do, and I am ashamed. I would like to sign now. (*Signs.*)

OFFICIAL LADY: Ladies, our work is completed for today. I am very glad to be able to return to the President with a perfect record, and you will be happy to know you are "doing your part." As you leave this office I hope you will listen to a few verses which I am sure you will appreciate.

THE STORY OF AN ARTIST'S STUDIO

Is a leaflet depicting the events that lead to the conversion of Zinzendorf. This will be helpful in the study for the month. May be ordered from the Literature Secretary.

Monthly day of Prayer of the Missionary Society of Kiskiminikas Presbyterial was held Dec. 6th. The Prayer was very obliging and efficiently presented and conducted by the prayer group secretary, Mrs. Fred. Patterson. The purpose of these meetings is to increase our knowledge of the missionaries and their work. The next meeting will be held in Kittanning on Jan. 30th at 1:30 P. M.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

ANOTHER YEAR

God gives to you another year,
A year of hours and days;
And as you wait its unseen tasks
And face its unknown ways,
Lo! every hour some treasure holds
And every day new joy unfolds.

A fragment of eternity
In which to gain and give;
So many days and weeks and months
To love and laugh and live.
What shall those minted minutes buy?
How will you spend them as they fly?

They come all wrapped in silver morns
That shade to golden noons,
Tied round with strings of jeweled stars,
Or sealed with mellow moons;
If one brings cloudy skies and rain,
A rainbow follows in its train.

So all that comes of seeming ill,
And all that you deem good,
Are but God's precious thoughts of love
When rightly understood.
Another year, all fresh and new,—
This is His lovely gift to you.

—*Annie Johnson Flint.*

NINETEEN HUNDRED AND THIRTY-FOUR

As we cross the threshold of the new year we look forward with hope and confidence in our Father in heaven. He was our faithful leader during the days of the past year. We recount His blessings to us in giving us health, strength, clothes, food, comfortable and happy homes.

As we review the days we may find some dark ones, days of discouragement, days of weakness, days of disappointment and maybe days of sorrow, too, but through all these varied experiences He was ever with us. His love and grace strengthened, cheered, and supported us.

That we go through the year with Him is a precious thought in these first days of nineteen hundred and thirty-four.

Realizing that all our blessings come from His generous hand, let us resolve to daily express our gratitude to Him by our gifts.

If we are looking for His blessings in each day of the year we will never fail to have reasons for expressing gratitude.

An old allegory tells of two little girls playing together in a strange garden. Soon one ran to her mother full of disappointment. "The garden's a sad place, mother." "Why, my child?" "I've been all around and every rose tree has cruel thorns on it."

Then the second child came in, breathless. "Oh, mother, the garden is a beautiful place!" "How so, my child?" "Why, I've been all around, and every thorn bush has lovely roses growing on it!"

Whether we are thankful or not depends upon what we see day by day along the pathway of life. We think of that group of lepers. Ten men calling for help and relief from that terrible affliction, but one only taking up the note of praise. Ten sick men, healed; one only giving God thanks. Ten men given sound, healthy bodies; one turning back to give God glory.

Do we praise God daily for all His blessings to us?

In these days when almost all members of the missionary societies have reduced incomes, it is impossible to express our gratitude for the blessings of a whole year by the gifts accumulated the week of our Ingathering. Let us all try another method for this year. Each day express our gratitude by a gift. It may be a small one but the amount accumulated during the three hunred and sixty-five days will be a very large increase over the amount we might happen to have in our pocketbook on the morning of Ingathering day. If we all try this method we will be happier in His service, will learn to trust Him more, and will rejoice exceedingly as we pour out these love offerings at our Ingathering next fall.

May we enter the new year with this prayer:

"I want my heart made pure, dear Lord,
I want to know and love Thy word;
To be all glorious within,
Freed from each spot and stain of sin.

"I want the New Year's opening days
To fill with love, and prayer, and praise,
Some little things to do for Thee,
For Thou has done great things for me.

"I want some other soul to bring
To Thee, my Savior and my King.
For Thou wilt not my prayer deny,
For Thou canst all my wants supply.

"In Jesus' name our prayer we raise,
Whose guiding hand has blessed our days.
And may we, Lord, in godly fear
Serve Thee through all this coming year."

QUESTIONS FOR THE MONTHLY PROGRAM

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—Luke 14:33.

1. Who suggested the first Thank Offering? Date?
2. What is a Thank Offering?
3. Why give a Thank Offering?
4. When should a Thank Offering be given?
5. Is it important to keep Thank Offering before members during the whole year?

"Even as the Giver, God Himself, is endless and incomprehensible, in His love, so His gift, His Son, is eternal and unspeakable."—*Martin Luther.*

SENIOR LIFE MEMBERSHIPS

$25.00 Each

From Oct. 1, 1933, to Nov. 1, 1933

10. Dr. Anna Johnston, Pittsburgh, Pa. By Mary Stevenson M. S., Shadyside Church.
11. Mrs. Harry Hoffman, Cambridge, Mass. By Mrs. Annie C. Ross.
12. Mrs. William Strath, Cambridge, Mass. By Mrs. Annie C. Ross.
13. Mrs. Roy Grace, Beverly Hills, Pa.
14. Jean White, Philadelphia, Pa.
15. Phyllis Kerr Forbes, Upper Darby, Pa.

(Continued on page 289.)

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Kansas City Presbyterial—Ottawa Haidee Rankin Club—16 members—Pres. Ruby Paul.

Allegheny Presbyterial—The Mary Hughes Deer Creek Girls' Circle—25 members.

PLEASE REPORT THE ORGANIZATION OF NEW SOCIETIES PROMPTLY — BOTH TO THE PRESBYTERIAL AND TO THE GENERAL SECRETARIES. THIS IS JANUARY AND IN FEBRUARY THE BLANKS ARE TO GO OUT TO SOCIETIES. IF YOU ATTEND TO THIS AT ONCE, EVERY THING WILL BE FINE.

HOW ABOUT YOUR TREASURY

Are you sending in to the presbyterial treasurer regularly, at least quarterly, the funds meant for the different mission objects? It is well to keep your money on the move. The general treasurer must endeavor to keep up payments to the several fields. She is singularly dependent on the individual societies for financial support.

Then the Y. W. Special is also necessary for it relieves the general funds of several thousand dollars outlay. In these days of lean pocket books, it is more difficult to raise a dollar for this work than when money was more plentiful. There are girls who cannot give that dollar. It is altogether impossible for them due to conditions. However, there are families still buying two or three dailies a day, a matter of six to nine cents *daily*. Such families can do with one paper very well and do some other things which are more essential to well being. The special fund is less than two cents a *week*—that is, for an individual. Do we not need to reconsider what should be done and what might be left undone? The amount of special received—or rather reported—at the first of November was $411, not quite so much as last year at the same time. The peak offering for this period was $1108.50. This was in 1928, twenty-fifth anniversary year of the department. Lest you have forgotten, the total asking for this fund is $8,630. Not so much was contributed the past two years. Do your best for the whole work.

STANDARD FOR USE OF TEEN AGE GROUPS

(Please check up on your society)

1. a—An increase in membership over previous year.
   b—Regular attendance at meetings—75 per cent of membership.
2. a—Programs carefully prepared and carried out.
   b—One program a year to include information on the Seven Departments of Work and YW Special.

3. a—A prayer group or circle meeting at least monthly.
   b—The Prayer Cycle to be used in monthly meetings.
   c—Each member to have a Prayer Cycle.
4. A gain in tithe payers.
5. a—An increase in contributions to the Seven Departments.
   b—An increase in the Thank Offering.
6. A contribution to the YW Special fund.
7. Contingent fees (Presbyterial and WGMS Expense funds) paid on time.
8. Representation at presbyterial meeting or meetings.
9. All reports in on time.
10. a—A gain in Magazine subscriptions.
    b—A gain in number of readers of Magazine.

"RESPINNING THE BROKEN WEB"

Just another way of saying some one or something has been persistent! The old adage runs this way—"The new broom sweeps clean," implying that persistence may not be the outstanding quality of the person being considered. A new work attracts because of its novelty, its possibilities, the very fact that it is a venture. How human nature craves to know what lies beyond! It is so much more appealing than that by the side. The unseen challenges even those who are not much interested in present doings. The every day happening palls on most people if nothing unusual breaks the monotony occasionally. Persistence is not a major trait in many persons, especially if the matter be outside personal interests.

While persistence in carrying on charitable or similar outside interests is frequently missing, it is strangely true that evil will stop at nothing to win its point. How some are insistently fighting these days "tooth and nail" to impose their nefarious business and habits of life on the social life of America whether the best of society wishes it or not. The forces of evil never cease to push their advantage. If they would only turn their persistence into profitable channels, what a blessing they might be!

God gave man the ability to push on in the face of difficulties. He also planted the instinct to forge ahead in animal life. A story is told of a little black spider that was seeking to wind its gossamer threads around the two hands of a tightly sealed alarm clock. How the little creature got inside the clock remains a mystery. It had succeeded in adjusting the thread very nicely on the hands, but of course that minute hand had to busy itself to make the round of the dial while the hour hand moved sedately to the next figure. The spider did not know this! Soon the separating hands proved to be too great a strain on the frail web and the threads parted! For seventeen days the spider spun and respun,—this length of time it was observed. In all this time it was not daunted! It knew no defeat.

Too often we grow discouraged if several attempts are made and are frustrated. We give up with the plaint—"What's the use in trying anymore?" We should be heartened by the little spider's persistence. Perhaps you belong to a loyal band of women that has had the best interests of the girls and young women of the congregation at heart. An attempt has been made to interest these girls in the main work of the church, the evangelization of the world. But earnest effort seemed to go for naught. The girls did not respond to the good intentions of the women, giving one excuse after another for their attitude or remained entirely passive in the whole matter. Soon you heard one and then another of the society members say that it was not worth while to make any further attempts, as the girls were not interested. Does the world give up so easily? No, indeed! Why then should the church?

But perhaps one or two of you had a little more faith in the cause and its great importance. You knew that girls could be won to many things, why not to the best work? Gradually by faith, persistence and considerable enthusiasm, you were successful in forming a missionary society. You had the gift of "stick-to-it-iveness." The church needs many of this type.

This is January, 1934. It may be necessary for you as a society member, officer or perhaps the society itself to "respin the broken web," make a new start, put forth renewed effort, work up a courageous spirit. The end will be worth the means. To paraphrase an old adage—"An ounce of persistence is worth a pound of promises to do something whenever a favorable opportunity is found." Do something now. Persist!

YOUNG WOMEN'S SPECIAL CORNER

For several years, there has been a plan to present those who represent the Y. W. Special once or twice annualy. This plan has not always materialized as you know. "If at first you do not succeed, try, try again" is our policy. Below you will find a short article from Mrs. Hazel Birnbach, Frenchburg, Kentucky. Mrs. Birnbach is the new matron of the girls' dormitory at Frenchburg School, taking the place made vacant by the resignation of Mrs. Caroline Pollock. Mrs. Pollock is seeking to regain her health. May we say that her illness did not result from her work as matron. She was a most successful worker among girls.

Mrs. Birnbach speaks in high terms of the girls she "mothers." Hear her as she gives you some interesting facts about herself and her work:

"I was born in Cambridge, Ohio, and up until the last several years, have spent my life at Cambridge and New Concord, Ohio. I joined the United Presbyterian church at New Concord when I was in the fifth grade in school, Rev. Mr. Rotzler being the pastor at the time. I shall never forget the early Christian influence I received in my home and in the Cambridge and New Concord churches.

"I am a graduate of Muskingum College. While there I majored in Bible and Home Economics. I received most of my Bible training under Dr. Kelsey (the new president of Sterling College). The Christian influence, example and teachings I received in his classes cannot be estimated.

"Early in my college career, I made the acquaintance of Mr. Elroy Birnbach, whom I later married. As he was studying for the gospel ministry, I prepared and looked forward to service as the wife of a pastor. But God had other plans—and less than two years after our marriage and before my husband had finished his preparation for the ministry at Pittsburgh-Xenia Seminary, he was called to his heavenly home.

"God never closes one door without opening another and I welcomed the opportunity to serve in our home mission field. Previous to my work here, I served as a teacher of Bible and home economics in the school at Ezel.

"I enjoy my work very much. One thing about being a matron is that the work is never monotonous. One never knows what the day may bring forth. Part of my day is spent in the classroom, teaching two classes and conducting a study period. I have thirty-two girls in the dormitory, the youngest being twelve years of age. The others are in junior or senior high school.

"I enjoy the intimate contact with the girls and the privilege it gives me to help them with their personal problems. In all our dormitory work, an effort is made to create a Christian home atmosphere and to train the girls in Christian home-making and to be leaders in community life.

"I feel that the interest and prayers on the part of the young women have greatly helped me and I earnestly covet their continued interest and help."

METHODS

The King's Daughters Society of Brownlee Woods Church, Youngstown, Ohio, has furnished a copy of its new year book. The motto chosen is—"Remember Jesus Christ; the expressed aim—Joy in service—Jesus—Others—You."

This society is endeavoring to educate its members to know the point of efficiency is to strive towards, if not to entirely reach. At one meeting, each member is to come fortified for roll-call, ready to give one of the points when her opportunity comes. How familiar are you with the standard?

Another roll-call asks that each one shall respond with an item from *The Womens Missionary Magazine.* Suppose you do not have access to it, your subscription having lapsed or you have not been a subscriber, what will you do in order to be ready to respond? Run to your neighbor's home, call up mother or say "present" when your name is called? Do you not think that you should be as intelligent in matters missionary as in the latest style of hat, dress, costume jewelry, hair wave or other domestic or personal fashion?

This society is honoring itself and the cause by having a "Magazine and Prayer Cycle Night."

These lines appear near the close of the year book:

"Is your place a small place?
Tend it with care—
He set you there.
Is your place a large place?
Guard it with care—
He set you there.
What'ere your place,
It is not yours alone,
But His who set you there."

Also,

"When we know, we care;
When we care, we serve."

Mrs. H. C. McCauley (a sponsor of the society), of 2007 Everett Ave., Youngstown, sent in the year book with the thought that there might be a suggestion which would prove helpful to another society. Have you something to pass on?

A cheery little invitation used by W. M. S. of the Canonsburg church of Canonsburg, Pa., is at hand. It is in the shape of a painter's palette, green in color, with dashes of paint on one edge. The invitation, place and time of meeting are printed on the face in white ink. In the center is pasted a tiny envelope with the word "Come" on the flap. When this miniature envelope is opened by unrolling it, this rhyme is found:

"Little drops of water, little dabs of paint
Make a poster interesting to sinner and to saint.
Little deeds of handing invitations saying "Come!"
Make a missionary meeting like a bee-hive hum."

The invitations were passed out after the morning service on the Sabbath preceding the meeting, each woman present receiving one. A special committee gave out the invitations. The report is that the meeting was quite well attended, some few non-members being present, too; not many men! It was meant for all. Mrs. J. Walter Banfield, Houston, Pa., furnished the copy for the Loan department. In justice to all concerned, it might be said that the style of invitation did not originate in this society but was passed on by a member of another denomination related to one of the committee. This is another example of the value of passing on any good ideas for the use of others. You know we are commanded to "not hide our light under a bushel," but "to let our light shine." This of course is an indirect application of the thought, but may be allowable.

HOW FAR TO THE NEAREST DOCTOR?

Mission Study for Girls' Circles

Chapters 8—Tomorrow's Nurses.
9—Test Tubes and Germs.
10—Working With the Good Physician.

By Mrs. J. C. Smith, East Cleveland, Ohio

POSTER—The "Study Book Poster" is still to be used. For use as a poster open the book at a page upon which has been well printed that part of Matt. 25:40, which begins, "Inasmuch, etc." Above it may be a picture which shows nurses, or nurses and doctors, at work. (See *Womens Missionary Magazines.*) Attach the following invitation to the open page: "Living Pictures" at.....time.....place, etc. Sponsored by .....Circle.

Additional material for the book poster: Head a page, "Outstanding traits of character of the Medical Missionary." Beside the qualities listed place the names of the doctors or nurses who particularly show those characteristics. Another page may have a picture of Christ at the top, with the title, "The Great Physician." Below list Christ's miracles of healing. Keep adding to the material on our own fields. You will need it next month.

PROGRAM—Prelude (piano) "On the Good and Faithful." No. 3, Bible Songs Hymnal, closing with a solo, using the second stanza only. only.

Scripture—Matt. 25:31-46.

Leader—The last half of v. 40 is the motto of a nurses' training school in China. Let us repeat it together —may we claim it as our own— "Inasmuch, etc."
Sing—"Will There Be Any Stars." No. 260, Bible Songs Hymnal.

Leader—Introduce a girl who has supposedly traveled in eastern countries with her father, a doctor, who has been making a survey of nurses' training schools in the Orient. She will speak on "Nurses I Have Met." As she speaks, girls in nurses' costumes may slowly pass before her, each standing near her —a little in the background—until her story is finished, and then giving place to the next.

TRAVELER—Tells of her increasing interest as she learns of the ability and devotion of these Oriental nurses she has met. Tells briefly of

1. Chinese girl waiting for her diploma (pp. 127-128). This girl may carry her diploma. May be dressed in Chinese, or nurse's costume.
2. Abigail Shabas. Nurse leads an Armenian child by the hand.
3. Nurse Hkang Nang (p. 131) carries a roll of bandage in one hand, an open Bible in the other.
4. Two Chinese Nurses. The Traveler may read this from a "diary." One may carry a pitcher and drinking glass: the other, bath towels, basin, etc.
5. Dr. Judd's Chinese Nurse. Dr. Judd has told this story to the Traveler. Nurse may be reading a thermometer. The last nurse may remain until the leader or another gives "A Nurse's Prayer." (*W. M. Magazine,* May, 1932—p. 590)

LEADER—It is very important that doctors should keep seeking for the cause of diseases, and ways of curing and preventing them (pp. 138-139).
One or more girls may tell briefly of
Dr. Avison—Ephedrine.
Dr. Herman Barlow—the fluke disease.
Dr. Samuel Cochran—kala-azar.

Dr. Gordon Agnew—dental research.

LEADER—Medical missions have splendid co-operation and help from Research Foundations and public health services, such as

Rockefeller Foundation, Peiping, China.

School of Tropical Medicine, Calcutta, India.

French Government, Cameroun, Africa.

Dr. Lew, Government Hospital, Nanking, China.

Government Assistance at Bankok, Siam.

Government Assistance in India.

American Government Assistance in the Philippines.

Sentence Prayers for individual nurses, doctors, and for the research work. (Slips may be given out before the program begins.)

Discussion—

1. What do the doctors in mission lands accomplish besides the relief of suffering (pp. 154-156)?
2. Account for the change in attitude in the father who brought his sick boy to Dr. Woodard (pp. 156-157).
3. What caused the zeal of Bekali Mendom? What were the results (p. 160)?

Poem — "The Mission Hospital Speaks" (See *Womens Missionary Magazine,* November, 1932).

Social Hour—Medical Missionaries at Home (See *W. M. Magazine,* October, 1933, p. 46). Use map, mission stations, and medical missions of Ethiopia instead of India.

Suggested Book of the Month for Girls—Ask at your library for:
"Builders of a New World"—Robert M. Bartlett.
"Where Love Is, There God Is Also"—Tolstoi.

SENIOR LIFE MEMBERSHIPS

(Continued from page 283.)

November 1, 1933, to December 1 , 1933

16. Margaret A. Thomas, Pittsburgh, Pa. By Emma Ochiltree.
17. Mrs. A. M. Bell, Wilkinsburg, Pa.
18. Mrs. Milo Boyd, Fresno, Ohio. By a friend.
19. Mrs. S. W. Hood, Cleveland, Ohio.
20. Flora B. MacDonald, Boston, Mass. By The MacLeod Class.
21. E. Marjorie Braton Nicholson, Boston, Mass. By friends in the Y. W. M. S.
22. Christine MacDonald, Boston, Mass. By friends in the Y. W. M. S.
23. Katherine MacQuarrie, Boston, Mass. By Anna E. Stoddard.
24. Dr. A. M. Milligan, Pittsburgh, Pa.
25. Mary Eleanor Milligan, Pittsburgh, Pa.
26. James Richey Milligan, Pittsburgh, Pa.
27. Mrs. L. G. Aughinbaugh, Wellsville, Ohio. By W. M. S.
28. Mrs. J. W. Rauson, Toronto, Ohio. By W. M. S. of Wellsville, Ohio.
29. Mrs. W. O. Ireland, Kansas City, Mo.
30. Mrs. Jennie Hunter, Kansas City, Mo.
31. Mrs. Jennie Intrainor, 44th Street Church, N. Y. C. By Mrs. W. Y. Cherry.
32. Mrs. Anna Bruce, 44th Street Church, N. Y. C. By Mrs. W. Y. Cherry.
33. Sara Robertson, 44th Street Church, N. Y. C. By Misses L. E. Renwick and L. M. Robertson.
34. Mrs. Lillie McCoy, Coraopolis, Pa. By Loyal Daughters' Bible Class of Union Church.
35. Mrs. H. B. Scott, Imperial, Pa. By Willing Workers Bible Class of Union Church.
36. Mrs. Elizabeth M. Finlayson, 44th Street Church, N. Y C. By Margaret Robertson and Lida E. Renwick.

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

CONFERENCES IN THE SOUTHLAND

A convention of more than passing interest was held recently at Prairie, one of the Alabama missions. The six stations under the care of our denomination had charge of the program, and four members of the Board of American Missions were in attendance.

Their first visit was at Sheffield, Rev. Michael in charge. This mission was undertaken a short while before the depression and gave promising results, until the closing of the work which caused numbers to move away. The church work is progressing under difficulties, but stands as a model to every denomination in that community, which, because of a low condition in intelligence and morality is in great need of the high standard which the United Presbyterian Church maintains. The visit of these ministers meant much to these people and was an inspiration to both pastor and people.

After visiting Arlington, the visitors attended the Y. C. P. U. and S. S. convention which opened at Prairie on a Friday evening and continued through Sabbath. These good friends came and found a large crowd in attendance, so large that the church building was too small, and the auditorium in the school had to be used. Dr. White, one of the visiting committee, was so impressed with the crowd, that he remarked, "You get your people out better than we do".

The missions were all well represented by the young people, who acquitted themselves well in prepared addresses and extemporary talks. The community showed its appreciation and loyalty by its attendance, also in furnishing supplies for the Sabbath dinner, by the mothers, who served 110 people. Homes were thrown open for the entertainment of delegates from the other fields. Prof. Peters said "There has not been such a demonstration of loyalty and good will toward our missions for many years."

The sermons and talks of our ministers were helpful and inspiring and were listened to with the closest attention. These men were entertained in the home of Mr. Bruce and Mr. Creds both of whom are loyal friends of our work.

At Millers Ferry, Monday morning, the visitors were greeted by an immense crowd which came from every quarter. Among these were Mr. Lambert, head of Negro work in Alabama and County Superintendent Jones. The Board members seemed much gratified over the work being done. They were entertained at lunch in the Home Economics department which entertainment was enjoyed very much. From Millers Ferry, Canton Bend was visited. The fine work there is under the supervision of Mrs. Ella Cotton. Camden, the last of the group reached, is beautifully situated in the county seat of Wilcox, and has an enrollment of 400, with Rev. Wilson as pastor and principal of the school. This station and the Prairie mission are controlled by the Women's Board.

Much of the work of Jubilee Hospital is the result of auto accidents. A small boy was admitted with his left arm and femur bone broken and a small girl with both lower limbs broken. A man in a wreck 8 days ago, was entered just after the accident. He did not realize his condition and could not be persuaded to wait until a doctor could see him. He insisted that he was all right and would go home, so the driver started with him to his home. Fortunately, a doctor saw him on the way and stopped and examined him and found he was dangerously hurt and rushed

him back to the hospital. He was unconscious when he arrived and could not speak for a few days. He is recovering and is able to take a little milk. His wife is a teacher in an adjoining county and they are people of good standing. While he seems on the road to recovery, he is not out of danger. Pray that he may recover.

Reports from the domestic science and sewing teachers vary little from month to month and we are glad to note continued interest on the part of the students, and work upon the part of the teachers, which will result in better kept homes and neater clothing.

All of the missions with the exception of our college at Knoxville, are in much need of second hand clothing. Any boxes or barrels received will be much appreciated.

The religious work in all of our schools is of prime importance. In the daily chapel talks, in the daily Bible lessons, in the Sabbath School and preaching services on the Sabbath day, the gospel is preached and the claims of Christ are presented. At Prairie as at the other missions a Thank Offering service is held followed by the offering. While this may not mean much in dollars and cents, it represents sacrifice and love in the hearts of the givers. Pray for your missions among the Negroes.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

REPORT REGARDING EMERGENCY CONSERVATION WORK

The Emergency Conservation Work on Indian reservations being carried on by the United States Indian office is going forward with much enthusiasm.

The news sheets from the Indian office, called, "Indians at Work", are filled with accounts of the work being done, and of the spirit which is underlying the whole project.

Some of the reasons for the Indians needing work are: the grasshopper plagues and droughts which have taken from them their food supply; the closing down of jobs at a distance which has driven them home back to the reservations, and the scarcity of opportunities for local work.

Some of the kinds of work being done are: fire protection, trail making, erosion control, rodent (especially prairie dog) extermination, poisonous plant and insect control, work on reservoirs, dams, springs and wells, telephone lines and fences. The number of men employed has gone to more than 14,000 on 68 reservations.

Much besides the earning of money is being accomplished for the Indian people. There is an increasing pride and enthusiasm in being self-supporting; a chance to make use of that for which the schools trained them, for they are truck and tractor drivers, mechanics of various kinds, et cetera; a new self-confidence because of the assurance of the faith of others in their ability to work and to direct the work of others. In most of the places responsible positions, such as foremen, camp managers, et cetera, are being held by Indian young men who in school were trained for such work but have never before had a chance to show their capabilities.

Splendid social work is being carried on among the men at work and the families which often accompany them. Medical work for all; demonstrations of sanitary methods adaptable to camps and simple homes; home economics, equally adaptable and utilizing home products; encouraging Indian arts and crafts, especially those using native dyes and other materials, some of which have almost gone out of use; wholesome

recreation for old and young; in fact, all that goes to make up a well-rounded life for individual, family or community, is being tried out in one place or another.

BEFORE THEY CALL

"Before they call, I will answer; and while they are yet speaking, I will hear".

These words of Isaiah came very forcefully to my mind upon my return from a recent visit to our Tama, Iowa, Indian Mission. I will tell you why:

Early Sabbath morning Oct. 22 a young woman came to the parsonage to see if the missionary's wife could give her any baby clothes. A baby had been born that morning and there was nothing prepared for the little newcomer. These women seem to have no vision, so there is no planning or preparation for the little one. Mrs. Smith gave the woman some baby clothes she had left, even though they were not the kind of clothes an infant requires.

Mrs. Smith told me how badly infant clothes were needed, especially the simple little outing flannel kimonos, in fact any clean baby clothes are very acceptable. This is one of the duties and joys of the missionary's wife, being a friend in need to these women.

In the mail the very day of my return from the Mission there was a letter from a Presbyterial president. I shall quote part of it: "Delaware Presbyterial is trying to decide where to send its donation. Some of the societies like to sew after their meetings during the winter months, others would rather buy the articles sent, so our donation would have to be something that could be done either way or both. Is there any station with a particular need that we might be able to help a little?"

I thought how true the old prophet's words are in our missionary task. God is using others to answer a need, before we ask Him. Do you wonder these words came to my mind and "made me feel good inside", as the Indians say?

DO INDIANS SING?

Our Indian young people at Tama Indian Reservation love to sing! Through the kindness of our United Presbyterian Board of Publication fifty new Bible Songs Hymnals were sent as a gift to our Mission. The members of the Board would have felt fully repaid had they been with us on that Sabbath day at Tama.

In the pretty little chapel, gray stucco with white wood trimmings newly painted outside and in, there were gathered thirty-six young people and four little children for the Sabbath evening service. Song number after song number was called for and each one sung, not only with the heart, but with a tuneful voice. The shyness and reticence peculiar to the Indian seemed to pale when it came to announcing and singing the numbers chosen. One interesting thing was that they did not think that they had sung the song unless they sang all of it, even though there were four eight-lined verses. Surely the Gospel message will make its appeal to these young people through these songs they love to sing. Rev. and Mrs. R. G. Smith have worked hard with these folk teaching them to sing. They have also helped to form a fine band, which meets every Monday night at the Chapel. Mr. Edward Davenport is the leader and this band is considered one of the best in this part of the country.

At the Government Sanitorium every Sabbath afternoon the Missionary and his wife have Sabbath School. Here too, the Indian children of the hospital love to sing and sweet little voices came from bodies that were held in the grip of that grim tyrant, "tuberculosis". As we went to the beds of those who were not able to leave them, we were praying that the Great Physician would touch their disease-wracked bodies and heal them and come into their hearts and lives with His Strength and Life Eeternal.

FROM WARM SPRINGS

The monthly report from Warm Springs shows an increased attendance at the Sabbath School, and also at the evening services. Mrs. Teter and Mrs. Wilson connected with the Government Agency, have kindly volunteered to help in the Sabbath School, taking care of the little children. These women have had experience in Christian work and their services at our Mission are gratefully appreciated. They are planning a Christmas program for December 17.

Eleanor Petrie, aged twelve years, the eldest daughter of the Manse is pianist for the Sabbath School. Her willing service at the meetings is gratefully acknowledged.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES BIRTHDAYS

Miss Addaline Brandon, Jan. 28
Mrs. Mary Coventry, Jan. 30
Miss Minnehaha Finney, Jan. 24
Miss Evva Hartig, R.N., Jan. 31
Miss Zarra Hoon, Jan. 11
Msis Mary Lincoln, R.N., Jan. 5
Miss Lillian CcConnell, Jan. 28
Miss Margaret Murdoch, Jan. 11
Miss Helen C. Sharp, M.D., Jan. 10
Miss Frances Turk, R.N., Jan. 28
Miss Georgia Wengert, Jan. 23

FORGET THEM NOT

Forget them not, O Christ, who stand,
Thy vanguard in the distant land.
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.
Exalt them over every fear,
In peril come Thyself more near.
Thine is the work they strive to do;
Be with Thine own, Thy loved, who stand,
Christ's vanguard, in the storm-swept land;
Their foes so many, they so few.

—Selected.

INDIA

The Minutes of the Annual Meeting of the Sialkot Mission have been received and read with real interest. Much of the time was given to reports of the work of the past year and to planning readjustments in the work made necessary by the reduction of available funds pledged by the Church in America. No doubt it was a difficult and heart-breaking matter to cut off some of the work carried for so many years. Then, too, there was a shortage of workers since so many of the veterans have come to America; hence the Locating Committee had its own troubles in filling all the needy places in an adequate way.

A few of the locations noted are: Miss Maude M. Miller to Sheikhupura, her former place of service; the Misses Henrietta and Sara Moore in Pathankot district; Miss Frances Lincoln, R.N., to be Superintendent of the Mary B. Reid Hospital in Sargodha; Miss Kate E. Spencer, who is assigned to North Sargodha district, will live with Miss Lincoln in the hospital bungalow. The provision made for Memorial Hospital in Sialkot is Miss Kate A. Hill, Superintendent; Dr. Reba C. Hunsberger and Dr. Helen C. Sharp, physicians; and Miss Glendine Lundquist, nurse. Miss Helen Artman, who was in Sialkot Hospital, is to take up district work in Sialkot. Miss Janette Howland is to be in South Sargodha. This means that Miss Eva Hartig, R. N., who has charge of the Good Samaritan Hospital, will be left alone in Jhelum. Miss Laurella Dickson has charge of the White Memorial Hospital in Pasrur. It is distressing to think that in our four hospitals we have but two doctors. Let us pray that at least two more devoted doc-

tors may offer themselves for service in India that their support may be pledged. The need is very great.

Word has come of the sudden death of Mr. Henry Murdoch, the father of Rev. George Murdoch (formerly a missionary in our India Mission) and Miss Margaret L. Murdoch, now stationed at Rawalpindi. Dr. and Mrs. E. L. Porter (formerly of Gordon College, India, but now in the United States) have been called upon to mourn the loss of their daughter Frances Porter, M.D., who died in India a few weeks ago after a very short illness. Our sympathies go out to these who are sorrowing for dear ones.

Dr. Maria White has been very busy these p a s t weeks making Thank-Offering addresses. Although she is not very strong she is anxious to tell the story of the needs of India whenever she has opportunity. In a recent letter she says: "I have never in all my life worked harder for the Mission than I have since I came home." She is now planning to make her home at Penney Farms, Florida. We are glad that she can find such a fine place to rest after her long years of service in India and these last strenuous days in America. Let us pray that Dr. White may be very happy in her new home and that the Lord's blessing may follow her all her days.

Miss Emma Dean Anderson has also been very active during her furlough and has told the story of her work in India in many, many of our churches in America. She is one of our retired missionaries but has decided not to give up her work even if she has been placed on the retired list. She is going back to India to do what she can to help the people she dearly loves and for whom she has spent so many years in telling the story of Christ's love and redemption. Miss Anderson writes: "I have had such a wonderful time in America but I am glad to be going back to my beloved India for a time at least." The Lord has blessed her in giving her renewed strength and she feels that she wants to serve Him to the very end of her life in the land to which He called her. She is now on her journey, having sailed from Los Angeles on S-S PRESIDENT ADAMS December 18. Miss Marjorie McCrory, a daughter of Mr. and Mrs. J. G. McCrory of New York, accompanied Miss Anderson on her trip. She plans to spend some months in India and will probably visit our other Missions on her return journey. She was graduated from Sterling College last June and is much interested in missionary work. We hope and pray that these two may have a most delightful journey and reach India in safety. They are due to arrive in Bombay, India, on February 22. Miss Anderson is taking with her a beautiful patch-work quilt made by the young ladies of our church in Swissvale, Pa. This quilt is a gift for Miss Lillian A. McConnell of Lyallpur, India.

There has been a good bit of sickness in India this year among the missionaries and the people generally, owing perhaps, to the excessive rains of last summer. Dr. and Mrs. D. R. Gordon are both quite ill, the latter being in a hospital in Rawalpindi.

EGYPT

A Prayer Conference was held in Assiut during the month of November. In spite of hard times the Egyptian pastors are entering into their work zealously. It is hoped that from this financial stress and the opposition on the part of the Moslems the Christians may be strengthened. Dr. Acheson attended this Conference and his sister, Mrs. Ada Dunlap, went back with him to Assiut after having spent some time at Fair Haven (Alexandria) and in Cairo. She looks well and it is hoped that she will soon be stronger than ever.

Miss Dora Mason has been supervising the kindergartens in the schools in Cairo and Middle Egypt for some weeks but is now back at her work in Assiut.

One of the missionaries who returned to the field in September writes that they made a record voyage to Italy on the S-S REX and the ship was welcomed in Naples with great acclaim. After a day in Naples they boarded the S-S ESPERIA for the 52-hour trip to Alexandria. Ten days after they left New York they were having their "36 pieces of luggage" inspected in the customs at Alexandria. She recalled her first trip to Egypt in 1917 when war conditions made necessary the long trip of two and a half months by way of the Pacific. "Mission work then faced tremendous problems. It seems that present conditions confront us with even greater difficulties. It is certainly a time of severe testing of faith. Are discouragements going to cause us to give up in despair, or will our purpose to carry out the Master's work be strengthened? In spite of fears during vacation, the attendance in the schools has fallen off very little. The continued financial stress has made it necessary to help more students, however. The news propaganda against mission work which created such a furor in the summer has caused a falling off in our enrollment of Moslem pupils. Another result of the agitation against us has been the giving up of the evangelistic meetings in which our pupils and teachers have been so keenly interested for some years. We hope, however, that this work will have to be given up only temporarily."

Miss Rose Mintier, who has for many years been matron in the Carrie Buchanan Boarding School for Girls at Luxor, has been in poor health for some time. She is now in Assiut Hospital recuperating. We trust she may soon be restored to health and strength and that she may still be used in the Master's service in Egypt.

A very happy event was recently announced in Tanta and Cairo: Miss Gudrun Estvad has decided to give up her work in Egypt to make a home for herself and another in Syria. Her marriage was to take place in the Presbyterian Church in Damascus on December 30. The groom is Mr. Fuad Saadi, a Syrian, who lives in Damascus. He is the son of the head master of the Boys' School under the Irish Presbyterian Mission in Syria. A large wedding was planned as Mr. Saadi has many relatives and friends in and around Damascus.

The Egyptian Mission and the Women's Board are sorry to lose Miss Estvad's services but wish her every happiness in her new life and pray that she may be very richly blessed as she establishes a new home. The bride is planning not only for her own home but for work among the people of Syria who need to be taught more of Christ and His love. We pray that the Lord may abundantly bless this union and be very gracious to this happy couple in their new life.

ETHIOPIA

The last word from Addis Ababa was that Mrs. Wilson and Mr. Fred Russell were making a good recovery after their very serious illness of typhus fever. They were still somewhat weak but gaining strength day by day.

Dr. and Mrs. Robert Hockman have been sent to Addis Ababa by the Board of Foreign Missions. We are very glad, as they will be a great help to the overburdened doctors in the George Memorial Hospital.

Mrs. Agnes Bancroft, Miss Florence White and Miss Mildred Kiemele expected to leave Ethiopia on December 6 and visit in Egypt until the next boat leaves for America on January 14.

Miss Isabel Blair, home from Sayo on furlough, has been kept busy making Thank-Offering addresses and telling of her work. Added to this, she is preparing herself for larger service by attending school at "W. and J." in Washington, Pa.

SUDAN

The Sudan Missionary Association met in Khartum August 24. The Minutes of the meeting have been received here. A Spiritual Life Conference was held two days preceding the Association meeting. The topic of the Conference was "From Survey to Service." On Sabbath evening, August 27, Communion service was held. Miss Elsie Grove was elected president and Miss E. Verna Pillow secretary. Dr. Ried Shields was elected General Treasurer and acting General Secretary.

A few changes were made in locations. Rev. G. P. Reed is to have charge of the Boys' School at Doleib Hill and Miss Elsie Grove is to take charge of work for women and girls in that station at the end of the first semester in the Girls' Boarding School at Khartum North. Dr. L. B. Ulsh will be responsible for the medical work in Nasir.

Estimates for the year 1934-1935 have been received but no action can be taken on estimates from any of our four fields until the amount of the 1933 Thank-Offering is known as on it depends largely the granting of the entire amounts asked for or reduction of estimates carefully considered by the Mission. We pray that we in the home-land may not fail those who are representing us in difficult work in the lonely places.

One of the resolutions adopted at the close of this Association meeting was: "We thank our Heavenly Father for His blessings to us in the past year. We have seen in a new way, through the lack of aid from other sources, that it is He and He alone who is 'our sufficiency.'"

Dr. Sowash, as General Secretary, closes his report for the year with these words: "Let us hope that this may be a year of abundant harvest. Whatever the discouragements may be, there never were such bright prospects for the work in the South Sudan. Both the people and the Government are urging the missions to greater activity, the latter offering substantial assistance. The doors are open wide and we are welcome to enter. May the Lord of the harvest thrust more laborers into His harvest!"

As we look back over the past year we can recall many things for which to thank God. There was great joy in the celebration of the 75th anniversary of the founding of our beloved Church and of the Jubilee year of the Women's General Missionary Society. The backward look gave us a vision of the way our God has led us during all the years and of the wonderful sacrificial labors of many strong leaders who have been called to their reward. We who are left to serve have been inspired to greater effort, to more prayerful consecrated living and more faithful service. There have been times of discouragement and disappointment, times when the way seemed dark and the burden heavy, but Our Lord has been with us at all times and has upheld us and given encouragement and needed strength and blessing.

As we take up the duties of the New Year, let us go forward with courage and trust that Our God will guide and direct as He has in the past. May His abundant blessing be upon every missionary of our Church in a personal way and upon the work of the building up of the Kingdom everywhere, and may we who stand back of these loyal workers be faithful to our privileges and responsibilities.

THE NEW YEAR

A flower unknown,
A book unread,
A tree with fruit unharvested;
A path untrod;
A house whose rooms lack yet the heart's divine perfume;
A landscape whose side boarder lies in silent shade 'neath silent skies;
A wondrous fountain yet unsealed.
A caket with its gifts concealed;
This is the year that for you waits
Beyond tomorrow's mystic gates.

By Horatio Nelson Powers.

JUNIOR DEPARTMENT

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR SPECIAL

The work assigned the Juniors as their Special Work for this year is the support of the Girls' Schools at Mansura and Karmous, Egypt. We have asked Miss Frances Patton and Miss Edna Sheriff, the missionaries in charge of these schools to write something for us about their schools.

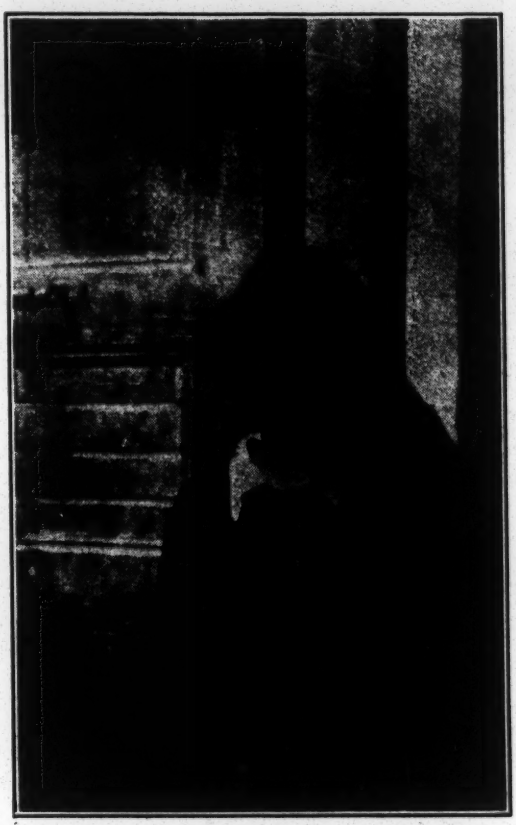
There has been a great deal of opposition at Mansura but Miss Patton writes that the Kindergarten is full this year. There are 170 children enrolled at present, fifty of whom are Moslem children. The total enrollment is not quite so large as it was last year when there were 202 children in attendance. In common with all the schools there is trouble getting the tuitions paid this year. Miss Patton says "It would do you all good to see how happy they are in school". The following articles were sent by Miss Patton from Mansura.

KHALDA

Khalda, is a little Moslem girl who comes to our school. She has never been in any other school but ours. This year she is in the third grade and is one of the best in her class. Her father and mother are not very nice people. In fact the father cares nothing for Khalda because she is a girl. Her mother tries in every way to hinder Khalda from coming to school.

A doctor here in town is interested in this little girl and he has rented a room for Khalda and her grandmother. This makes it possible for Khalda to attend school regularly.

The wife of this doctor told me that when little Khalda comes to visit her, she always tells the stories she has heard or says some of the Bible verses learned in school. Should she hear any of the servants using bad language, Khalda reproves them rather severely for it. Every Sabbath Day she takes her Sabbath



Khalda

School cards and gives them to the children of the servants in this doctor's house.

She is so anxious that her mother will learn to use "good words" that when she leads in prayer, Khalda always says, "O Lord keep my mother from saying bad words today."

Little Khalda is learning to be a useful little girl and some day we hope that she will be a teacher for us. Above all we want her to accept Jesus Christ as her Saviour. There are many other little girls like Khalda who have never had a chance and there is no one to pay their school tuition.

Khalda has had the chance of knowing about Jesus because of our school. We have this year over fifty little boys and girls who are learning to be happy and useful and to hear about Christ's love for them. This

is one of the schools the Juniors are helping to support. I think if Khalda could write an English letter, she would say to you, "Thank you, boys and girls, for keeping a school here where we can hear about Jesus."

—Frances Patton.

THE SMILING FAIRY

These were the cleanest fairies in the kindergarten class for a week. When this picture was taken the children had been playing "Muffin Man" and "Come And Skip with me."

The little boy in the middle we might call "Smiling Fairy" for he has a smile for every one all the time. His real name is Ahab and he is a little Moslem boy. His father is the teacher of engineering in the government trade school.

Ahab's mother came to the school to see the religion of the school before she would bring him. You see she was not a Christian and she was afraid that we might make him a Christian. Ahab's mother visited chapel one day and heard the teacher telling the story of Creation. Then the little tots were praying for their parents. The mother was pleased and that afternoon Ahab came to school.

When visiting in the home, the mother told me that Ahab was a prayerful little boy. When they sit down to eat he raises his hand as a signal for all to be quiet, then he bows his little head and asks the blessing. Always in the morning he prays for his father's school that the boys may know their lessons and be good.

Will you not join us in prayer for little Ahab that he will learn day by day more of God's love for him and that he will carry the message to his parents. "A little child shall lead them."—Frances Patton.

"The Fairies"

DIME CARDS

Junior Special Dime cards may be had from the Literature Department, 904 Publication Building, Pittsburgh, Pa. These are free for postage and we would be happy to have them used in every Junior society. The amount of money necessary for the support of the schools is $2,000.00.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., So. Hills Br., Pittsburgh, Pa.

WHAT REPEAL MEANS TO YOU

"Here are some of the results of the return of liquor since April 7, 1933, when a legislative edict made intoxicating beer "non-intoxicating." These shocking and in some cases revolting happenings are receiving little or no mention in the wet newspapers. The facts are being carefully concealed from you. They give you only a mild foretaste of what repeal means to you and to your family. All this in the name of "personal liberty" and "true temperance", two of the most slippery catch phrases of the liquor interests.

"The United States Census Department reports that in 86 cities automobile accidents had attained an increase of 34 per cent by September 1933 compared to the expected record based upon a steady decline as a result of improved traffic regulations. Automobile deaths have increased so rapidly since beer came back that the National Safety Council has coined a new word for them, 'Autocide.'

"In New York state arrests for drunkenness during the first six months of beer totaled 23,154 against 21,093 for the same period of 1932. These figures are from Frank A. Leonard, statistician for the State Department of Correction. Mr. Leonard reports an increase of 21 per cent in arrests for drunkedness among women.

"The National Safety Council reports an increase in accidents among factory and other industrial workers since beer came back.

"The wets promised that repeal would help business. Every economist of standing in the United States said exactly the opposite. Already the economists have been proved to be right. Free flowing liquor has utterly failed to stimulate business. Every dollar spent for liquor is a dollar taken away from honorable business. The *'Modern Brewery'* says, 'The majority of the grocers, independent and chain, report that beer has reduced their volume of other beverages. Coffee and milk are not doing so well and ginger ale is even worse.' Such industries as ice cream, cheese and bread have felt the pinch of booze, which will be felt in more crushing proportions.

"The liquor interests hated prohibition because it was a SUCCESS—not because it was a failure. They hated it because it was the only method that reduced drinking. Repeal means to you—Danger of accidents. Danger of crime. Temptation for your family. Higher taxes. Further damage to your business. Reduced educational facilities for your children. It means the control of public sentiment by corrupt politicians linked up to the liquor interests."

This leaflet in full, written and published by O. J. McClure, 400 Deming Place, Chicago, may be had in quantities from the Temperance and Reform Department, 904 Publication Bldg., Ninth St., "free for postage".

" 'As America goes, so goes the world.' Other progressive nations are watching us closely to see how we survive this seeming debacle in man's advancement. If we accept defeat supinely the clock of human progress will be set back a quarter-century around the world; and in many other directions than merely in the temperance cause. We stand at the crossroads of progress or retreat—and the call today is 'Forward!' "

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

The Never Failing Light—adult, foreign—paper, 60c, cloth, $1.00.

Leader's Manual, 20c.

The Christian Mission in America—adult, home—paper, 60c, cloth, $1.00.

Leader's Manual, 15c.

Young America Makes Friends—junior, home—paper, 75c, cloth, $1.00. Suggestions to leaders included in the text.

Follow the Leader—junior, foreign—paper, 50c, cloth, 75c.

Using Follow the Leader, 10c.

How Far to the Nearest Doctor—paper, 75c.

MAPS

Picture Map of the United States, 50c.

Picture Sheet with book of stories, 50c.

Picture Map of the World, recommended for Follow the Leader, 50c.

PRAYER CYCLE

The 1934 Prayer Cycle should be off the press when you read this. The price will be the same as in former years: 10c each, $1.00 per dozen, $7.50 per 100.

LEAFLETS

When we published our stewardship leaflets in the November Magazine we had not received our bill for same and so could not insert prices. Following is a price list, representing actual cost of each to us.

"Burning It In", 1c.
"My Cake", 1c.
"Christ Wants the Best", 1c.
"What Shall I Spend", 1c.
"The Flight of Mr. Simpson", 1c.
"The Stone of Stumbling", 1c.
"Life Investment", 1c.
"Myself", 1c.
"Proportionate Giving", 1c.
"Our Stewardship and Christian Giving", 1c.
"The Sin That We Are Afraid to Mention", 1c.

WORLD DAY OF PRAYER

On February 16, 1934, the women of the world will gather for another World Day of Prayer, and you will want to be one of them for some part of the day. We are prepared to furnish you with the usual supplies. The Poster, which is of the same design as last year in green with space for Time and Place to be filled in locally, should be displayed, and the Call to Prayer distributed *early* to avoid conflicting engagements. Poster, 5c. Call to Prayer, free. The Program on the theme, "Pray for the Peace of Jerusalem", has been prepared by Mrs. J. W. L. Hofmeyer of Cape Town, South Africa, and sells at 2c each in any quantity. A letter from Japan says, "The meeting in Tokyo last year was wonderful. Three or four hundred keen Christian women in earnest prayer from 9:00 a. m. till 4:00 p. m. It was an inspiration and a privilege to be there."

HOW TO KEEP THE GOLDEN RULE

One evening the Chief of the Delaware Indians was sitting by a fireside with a friend. Both were silently looking into the fire. At last his friend broke the silence by saying: "I have been thinking of a rule delivered by the author of the Christian religion which we call the Golden Rule." "Stop," said the Chief, "don't praise it. Tell me what it is, and let me think for myself." He was informed that the rule was for one man to do to others as he would have others do to him.

"That is impossible; it cannot be done," hastily replied the Indian. Silence followed. In about fifteen minutes the Indian said: "Brother, I have been thoughtful of what you told me. If the Great Spirit who made man would give him a new heart, he could do as you say, but not else."

COLUMBIA HOSPITAL

Few of the eighteen Pittsburgh hospitals fail to receive state aid. The Columbia Hospital, one of the three institutions under the direction of the Board of Directors of the Women's Association of the United Presbyterian Church, is one of a small group which cannot share in distributions of state funds because of its denominational relationship. But it is significant that whenever the question arises, as of course it does at intervals, the conclusion is reached that it is more to the advantage of the Hospital to maintain its church relationship than by abandoning it to qualify for assistance out of taxpayers' money.

Like every other hospital, Columbia has felt during the past four years the effects of a tremendous decline in the number of patients able to pay for their own care, with an equally conspicuous increase in the total number of persons treated—which, of course, means that with a notably reduced income the Hospital must provide its ministrations for a vastly augmented list of sick who cannot meet the expense of their treatment. This creates an especially acute condition when, as in the case of Columbia, the absence of state aid is aggravated by the lack of an endowment fund, and means that Columbia has no income, other than that from pay patients, save the gifts of charitably-minded people, most of them members of the denomination.

At this season, the Hospital always asks its friends to do what they can through their giving to make it possible for Columbia to continue its work and extend its services without price, not only to Pittsburghers and Western Pennsylvanians unable to meet the cost of their own treatment, but to missionaries of the Church and students in its theological seminary. Despite economies which have taken a full third from the cost of operating the Hospital, and which have gone as far as is safe, the institution has an annual operating deficit of more than $25,000, which it has no means of overcoming save by the generosity of members of the Church and other public-spirited individuals.

Mrs. A. M. Scott is president of the Board of Managers, and Miss Sarah B. Henning treasurer.

TRIBUTES

MISS MARY HUTCHINSON

In the passing of Miss Mary Hutchinson we wish to recognize our Heavenly Father's hand and while our hearts are made sad at the thought of our loss, we rejoice that she "kept the faith," and the crown of life is hers today. She spent fifty-eight years here and those were given in the Master's service.

When a young girl Mary united with the U. P. Church at Arlington, Wisconsin, and from that time faithfulness and consecration marked her life, so that whatever she did she endeavored to do to the glory of God.

As Sabbath school teacher, as officer in local W. M. S., or as Presbyterial Officer, she showed that same devotion and effort that made her work a success.

When after months of illness which she bore cheerfully, she received the call from her Lord "come up higher" she passed on to her eternal reward.

We express our sympathy to relatives and especially to her Brother, William Willson, who cared for her so tenderly in her sickness, and pray that he may have the consolation that Christ alone can give.

Committee of W. M. S.

MRS. LUELLA GORDON

The Women's Missionary Society of the Hepburn United Presbyterian church of Hepburn, Iowa, desires to pay a tribute of love and esteem to the memory of Mrs. Luella Gordon, wife of Rev. W. E. Gordon, who was called to her heavenly home on Sept. 8, 1933.

She was a life member of the Women's General Missionary Society as well as a member of the local society, The Women's Christian Temperance Union and a teacher in the Sabbath school for a number of years.

We shall miss her wise counsel and efficient leadership, for she gave herself unselfishly and loyally to her Master.

She was devoted to her home, her church and her friends. Her efforts were given in love and it was her delight to be of service.

To the bereaved husband, son and daughter, we extend our heartfelt sympathy. We feel that to her is the promise fulfilled, "Be thou faithful unto death, and I will give thee a crown of life."

Committee:
Mrs. Jno. Swanson,
Mrs. Jno. Crain,
Mrs. Fred Graham,
Mrs. Roy McCorkle.

MRS. W. T. McCLENAHAN

We desire to pay a tribute of love and respect to the memory of Mrs. W T. McClenahan, who was called to her final rest August 7, 1933.

Mrs. McClenahan (nee Jennie Marie Jameson) had been a member of our Women's Missionary Society of Sixth

Church, Chicago, for some years, having served at times as vice-president and as secretary. She was most dependable and faithful in her attendance and in the rendering of services at all times.

The efficient and faithful service in her church relationships, as well as her genuine devotion to her family and home, was an inspiration and a challenge to all with whom she came in contact. We treasure the memory of her beautiful life, her loyal ideals and the many noble virtues that abounded in her life. She preferred to speak some good of those about her, and was a doer of many kind deeds in a quiet and humble way.

As a society we shall miss her help, her encouragement, and her counsel, but we rejoice in the assurance she has entered into rest and the glorious reward which awaited her.

Mrs. Olive Cummins.
Mrs. Marie Richmond.

MRS. CATHERINE SMITH

Mansfield Presbyterial pays this tribute of love and esteem to the memory of Mrs. Catherine Smith of Fredericksburg, Ohio, who was called to her reward April 27th, 1933. For ten years Mrs. Smith had been the faithful Secretary of Mansfield Presbyterial. She was most diligent in her office. Her quiet unassuming manner, and strong Christian character made her loved by many. To her sorrowing husband and relatives, deep sympathy is extended, commending them to the "God of all comfort and all grace."

Mrs. Wilson Reid,
Mrs. G. M. Sauder,
Mrs. A. M. Neale.

MRS. ANNA PATTERSON

The Women's Missionary Society of the Florence Avenue U. P. Church wishes to pay a tribute of love and respect to the memory of Mrs. Anna Patterson, a life member, who was called to her Heavenly home June 5, 1933, to receive her Crown of Glory. She was a faithful member of this Society and her willing service was a testimony of her great interest in the Missionary fields. She was interested in all work for her Master, who mshe loved to serve. We miss her presence, her cheery smile, and her wise counsel. We extend our sympathy to her daughter, Grace, and other relatives, and commend them to the care of the Saviour whom she loved and served.

Committee: Mrs. Allen
Mrs George
Mrs Temple.

MRS. W. T. McDOWELL

We, the members of Kiskiminetas Presbyterial desire to pay a loving tribute to the memory of our Temperance Secretary, Mrs. W. T. McDowell, who passed to her reward April 14, 1933.

WHEREAS, It was the wish of our Heavenly Father in his all wise providence to take this beloved member to himself, be it,

RESOLVED, that we bear witness to her splendid Christian character, her faithful service at home, in the church and in the Presbyterial. That we extend to her family our sincere sympathy in their bereavement and commend them to the Master whom she both loved and served.

That a copy of these resolutions be sent to her family and to THE WOMENS MISSIONARY MAGAZINE.

Thy day has come, not gone,
Thy sun has risen, not set;
Thy life is now beyond
The reach of death, or change,
Not ended, but begun.

Mrs. H. C. Thompson,
Mrs. T. M. Young.

MRS. SAMUEL B. WHEELOCK

The Women's Missionary Society of the United Presbyterian Church of Thompsonville, Connecticut, desires to pay a tribute of love and esteem to the memory of Mrs. Sarah B. Wheelock who was called to her heavenly home on September 8, 1933.

Mrs. Wheelock was a life member of the Women's General Missionary Society, a charter member of our local society and for eleven years, vice president. She was faithful in every department of church work, very efficient in Junior and Sabbath School work. Her place was seldom vacant in the church services during her long life of almost ninety years. Her faith in God, her cheerfulness, during much physical suffering were an inspiration to all who knew her.

To her loved ones who remain and especially to her aged sister we extend our heartfelt sympathy and commend them to the Saviour who said, "My grace is sufficient for thee."

Mrs. George Whiteside, President,
of the W. M. S.
Mrs. James Lamont, Secretary,
Mrs. Leslie Creelman, Treasurer.

MRS. JENNIE FERGUSON

The Women's Missionary Society of the Wheatland U. P. Church in Chicago Presbytery wishes to pay tribute to the memory of Mrs. Jennie Ferguson, who passed away June 10, 1933, at the age of seventy-six years.

She was one of the first members of our missionary society which was organized in 1885 and has always been a leader in its activities; she was a very efficient leader of the Junior Mission Band for several years and was a member of the Women's Association.

The memory of her faithfulness to the church, her interest in missions, her unfailing optimism and her cheery greeting will ever be an inspiration to us.

Our sincerest sympathy goes to her sons and their families who have lost such a devoted mother.

Mrs. William King
Mrs. James McMicken.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881, % H. C. Chambers, D.D., Gordon College, Rawalpindi, India
Miss Ruth I. Ardrey, 1924 — Sialkot City
Miss Helen Artman, 1920 — Sialkot City
Miss Hazel Bennett, 1908 — Gujranwala
Miss Kathryn Beattie, 1920 — Sangla Hill
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss Rebecca Jean Black, 1921 — Sialkot
Miss Lois Boyd, 1918 — Qila Subha Singh
Miss N. Addaline Brandon, 1931 — Lahore
Miss Theresa Brownlee, 1922 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Laurella G. Dickson, 1897 — Pasrur
Miss Margaret Fehlman, 1918 — Lyallpur
Miss Betsy Fleming, 1918 — Sargodha
Miss Ella M. Gordon, 1893 — Campbellpur
Miss Vida J. Graham, 1922 — Pathankot
Miss Nancy Hadley, 1904 — Zafarwal
Miss Evva P. Hartig, R. N., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Sangla Hill
Miss Kate A. Hill, 1896 — Sialkot City
Miss Zarra S. Hoon, 1921 — Rawalpindi
Miss Janette Howland, 1921 — S. Sargodha
Dr. Reba C. Hunsberger, 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Olive Laing, 1912 — Gurdaspur
Miss Sara Jane Lamont, 1928 — Gurdaspur
Miss Mary Frances Lincoln, R. N., 1920 — Sargodha
Miss Glendine Lundquist, R. N., 1932 Sialkot City
Miss Elizabeth F. McConnell, R. N., 1931 Sialkot City
Miss Lillian A. McConnell, 1902 — Lyallpur
Miss Rosa McCullough, 1879 — Gujranwala
Miss Maude M. Miller, 1925 — Sheikhupura
Miss Henrietta Moore, 1898 — Pathankot
Miss Sara A. Moore, 1917 — Pathankot
Miss Jean Morrison, 1895 — Rawalpindi
Miss Margaret L. Murdoch, 1924 — Rawalpindi
Miss Marian T. Peterson, 1930 — Pathankot
Miss Willa Ramsey, 1921 — Pathankot
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Rose Shereda, 1928 — Lyallpur
Miss Helen C. Sharp, M.D., 1932 — Sialkot City
Miss Kate E. Spencer, 1918 — Sargodha, North
Miss Vivian L. Trimble, 1921 — Gurdaspur
Miss Helen V. Weede, 1928 — Sheikhupura
Miss Georgia Wengert, 1920 — Zafarwal
Miss Dora B. Whitely, 1911 — Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, 211 Mamillah Road, Jerusalem

NOW IN THIS COUNTRY

Miss Roma B. Beatty, 1909, 400 W. 44th St. Shadyside, Ohio
Miss Frances E. Brown, 1928, 101 W Tioga St. Philadelphia, Pa.
Miss Lois Buchanan, 1910, 217 S. Second St. Monmouth, Ill.
Miss Marie E. Cash, R. N., 1926 R. D. 6, Lebanon, Indiana
*Miss Mary A. Lawrence, 1893, c-o Rev. R. E. Ayers — Harmarville, Pa.
*Miss Mary E. Logan, 1891 — R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, care Mrs. R. W. Thompson, 1502 S. 77th St., West Allies, Wis.
*Miss Elizabeth McCahon, 1875, 281 Grant St., Pasadena, Calif.
*Dr. Maria White, 1886, Memorial Home, Penney Farms, Fla.

(*) Retired.

IN IRELAND

Miss Eleanor W. Maconachie, R. N., 1909 "The Manse," Hollywood, County Down Ireland

EGYPT

Miss Ella M. Barnes, 1911 — Cairo
Miss Leota Cabeen, 1909 — Alexandria
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Davida Finney, 1914 — Assiut
Miss Minnehaha Finney, 1894 — Tanta
Miss Alta G. French, 1925 — Assiut
Miss Elsie French, 1909 — Ezbekiya School, Cairo
Miss Martha Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Minia
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss May Holland, R. N., 1913 — Benha
Miss Lois D. Kingan, 1926 — Benha
Miss Bernice Knowles, 1932 — Cairo
Miss Lucy Lightowler, 1921 — Mansoura
Miss Helen J. Martin, 1915 — Cairo
Miss E. Roxy Martin, 1901 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Tanta
Miss Jeannette McCrory, 1916 — Minia
Miss Lillian McClelland, 1923 — Cairo
Miss Carol E. McMillan, 1906 — Tanta
Miss Sara B. Meloy, 1923 — Cairo
Miss Helen J. Noordewier, 1921 — Beni Suef
Miss Marion Paden, 1902 — Zagazig
Miss Venna R. Patterson, 1924 — Luxor
Miss Frances M. Patton, 1922 — Mansoura
Miss Estella Robertson, 1922 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Isabel Simpson, 1931 — Cairo
Miss Jane C. Smith, R. N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Benha
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen May Walker, 1930 — Alexandria
Miss Laura B. Walker, 1904 — Luxor
Miss Elizabeth S. White, 1924 — Alexandria
Miss Ruth Mary Williamson, 1924 — Tanta
Miss Margaret A. Work, 1924 — Fayoum
Miss Laura Wright, 1921 — Tanta
Miss Elizabeth Wilson, 1932 — Cairo

NOW IN THIS COUNTRY

Miss Margaret A. Bell, 1901 — Tarkio, Mo.
Mrs. Mary K. Coventry, 1918 — New Wilmington, Pa.
Miss Lucia Dwight, 1919, % Mrs. P. C. Oliver 3011 Woodland Ave., Wichita, Kans.
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss M. Evelyn McFarland, 1919 — R. D. New Wilmington, Pa.
Miss Ethel L. Weed, 55 Elizabeth 55 Elizabeth St., Hartford, Conn.
Miss Esther W. Wilson, 1919, % Mr. William W. Wilson, New Brighton, Pa.
Miss Ruth Work, 1904 — 414 Lake St., Fort Morgan, Colorado

SUDAN

Miss Mary E. Cole, 1919 — Khartum North
Miss Una Coie, 1918 — Omdurman
Miss Elsie E. Grove, 1912 — Khartum North
Miss Ray Huffman, R. D., 1924 — Nasir
Miss Aulora R. McIntyre, 1911 — Omdurman
Miss Marguerite McClellan, 1926 — Khartum North
Miss E. Verna Pillow, 1930 — Khartum North
Miss C. Blanche Soule, R. N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY

Miss Mary Jane McKnight, 1922, R.D.3, Volant, Pa.

ETHIOPIA

Miss Edith C. Anderson ,R. N., 1929 — Addis Ababa
Miss Dora B. Arveson, R. N., 1930 — Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 Addis Ababa
Miss Viola M. Bayne, R. N., 1924 — Gore
Miss Marjorie Faught, R.N., 1933 — Addis Ababa
Miss Mildred Kiemele, 1929 — Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. Ruth L. Walker, 1923 — Gore
Miss Florence D. White, 1923 — Addis Ababa

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 — Washington, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and J. W. Acheson ..... Cairo
Dr. and Mrs. C. C. Adams ..... Cairo
*Dr. and Mrs. J. R. Alexander ..... Assiut
Rev. and Mrs. J. M. Baird ..... Benha
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. W. T. Fairman ..... Cairo
Dr. and Mrs. H. L. Finley ..... Assiut
Rev. and Mrs. Dalton Galloway ..... Beni Suef
Dr. and Mrs. H. K. Giffen ..... Assiut
Rev. and Mrs. L. A. Gordon ..... Alexandria
Rev. and Mrs. E. E. Grice ..... Mansura
*Dr. and Mrs. L. M. Henry ..... Assiut
Dr. and Mrs. W. W. Hickman ..... Assiut
Mr. and Mrs. F. S. Hovman ..... Assiut
Dr. and Mrs. H. S. Hutchison ..... Tanta
Rev. and Mrs. E. R. Jamieson ..... Fayoum
Rev. and Mrs. W. B. Jamison ..... Tanta
Dr. and Mrs. F. C. McClanahan ..... Assiut
Prof. and Mrs. M. C. McFeeters ..... Assiut
Dr. and Mrs. R. T. McLaughlin ..... Cairo
Dr. and Mrs. W. T. Moore ..... Tanta
Mr. and Mrs. W. W. Nolin ..... Alexandria
Dr. C. A. Owen ..... Assiut
Dr. and Mrs. H. E. Philips ..... Cairo
Rev. and Mrs. W. H. Reed ..... Minia
Dr. and Mrs. C. P. Russell ..... Assiut
Rev. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. A. A. Thompson ..... Assiut
Dr. and Mrs. F. Scott Thompson ..... Assiut
Rev. and Mrs. R. W. Walker ..... Luxor

ON FURLOUGH

Dr. and Mrs. R. W. Caldwell, 500 Schaff Bldg., Philadelphia, Pa.
*Rev. S. G. Hart, D.D. ..... New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, 542 N. Bever St. ..... Wooster, Ohio
Rev. and Mrs. H. E. Kelsey, 87 Sherman St. ..... Hartford, Conn.
Dr. and Mrs. N. D. McClanahan ..... Monmouth, Ill.
Rev. and Mrs. H. A. McGeoch, 44 Alexander St. ..... Princeton, N. J.
Mrs. C. A. Owen, 618 S. 2nd Ave. ..... Washington, Ia.
Dr. and Mrs. M. S. Roy ..... New Concord, Ohio
Dr. and Mrs. N. B. Whitcomb ..... New Concord, Ohio

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. M. M. Brown ..... Sargodha
Dr. and Mrs. J. G. Campbell ..... Pasrur
Dr. and Mrs. H. C. Chambers ..... Rawalpindi
Rev. and Mrs. E. V. Clements ..... Badomali
Rev. and Mrs. J. H. Colvin ..... Gurdaspur
Rev. and Mrs. Osborne Crowe ..... Sialkot
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Prof. and Mrs. W. J. Downs ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. A. W. Gordon ..... Jhelum
Dr. and Mrs. D. R. Gordon ..... Rawalpindi
Rev. J. C. Heinrich ..... Sheikhupura
Rev. and Mrs. J. A. McArthur ..... Sargodha
Dr. and Mrs. J. A. McConnelee ..... Gujranwala
Dr. and Mrs. J. Gregory Martin ..... Taxila
Rev. Robert Maxwell ..... Rawalpindi
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Lyallpur
Mr. and Mrs. C. C. Millson ..... Gujranwala
Rev. and Mrs. Hugh M. Milne ..... Gujranwala
Rev. and Mrs. H. S. Nesbitt ..... Sialkot
Rev. and Mrs. S. C. Picken ..... Sangla Hill
Rev. and Mrs. W. H. Ross ..... Sheikhupura
*Rev. T. L. Scott, D.D. ..... Gujranwala
Mr. and Mrs. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Rev. J. H. Stewart ..... Pathankot
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Mr. and Mrs. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Rev. and Mrs. D. E. Alter ..... Mt. Hermon, Calif.
*Rev. J. S. Barr, D.D. ..... New Wilmington, Pa.
Mrs. J. C. Heinrich, 150 N. Elm St. ..... Oberlin, Ohio
Rev. and Mrs. Kenneth MacKenzie ..... Bluffton, Ind.
*Dr. and Mrs. J. H. Martin ..... New Concord, Ohio
Mrs. Robert Maxwell ..... New Wilmington, Pa.
Miss Gwynaeth Porter, R.N., 1243 Beall Ave. ..... Wooster, Ohio
Dr. and Mrs. E. L. Porter, 1243 Beall Ave. ..... Wooster, Ohio
Mrs. J. H. Stewart, 5223 McKean Ave., ... Germantown, Philadelphia, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Rev. and Mrs. J. L. Anderson ..... Khartum
Rev. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. J. A. Heasty ..... Doleib Hill, Malakal
**Rev. and Mrs. Glenn P. Reed ..... Doleib Hill, Malakal
Dr. and Mrs. Ried F. Shields ..... Khartum
Dr. and Mrs. L. B. Ulsh ..... Nasir, Sobat River

ON FURLOUGH

Mr. and Mrs. J. P. McKnight, 2010 Green St. ..... Allentown, Pa.
Rev. and Mrs. Paul J. Smith ..... Tarkio, Mo.
Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. Stuart Bergsma ..... Sayo, via Addis Ababa
Rev. and Mrs. B. B. Buchanan ..... Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty ..... Gore, via Addis Ababa
Dr. and Mrs. Robert Wm. Hockman ..... Addis Ababa
Dr. and Mrs. A. W. Pollock ..... Addis Ababa
Mr. Fred L. Russell ..... Addis Ababa
Mr. and Mrs. Phil West ..... Gore, via Addis Ababa
Dr. and Mrs. Harold J. Wilson ..... Addis Ababa

ON FURLOUGH

Mr. and Mrs. D. C. Henry, 616 W. Norta ave. ..... N. S., Pittsburgh, Pa.
Rev. C. F. Kenneweg, 13 S. Euclid Ave ..... Bellevue, Pa.
Dr. and Mrs. Jos. S. Maxwell, 38 Alexander Street ..... Princeton, N. J.
Mrs. Fred L. Russell ..... Grandview, Wash.

---

* Retired from active service.
** Honorary Missionaries.

A Little Time Apart

Tuesday, 10 A. M.

"Come ye yourselves apart and rest awhile"

FOLLOWING IN HIS STEPS

Cast thou thy burden on the Lord
And He shall thee sustain;
Yea, he shall cause that still unmoved
The righteous shall remain. Psalm 55:22.

If we would cast our troubles and cares on the Lord we must be close to Him. Come in prayer and come by walking in His steps. Do we sometimes feel that He is afar off, and does not hear our prayers nor relieve us of our burdens? Why? Perhaps it is our fault? Are we following closely in His footsteps? "Hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow in His steps." "He that saith he abideth in Him ought himself also so to walk, even as He walked."

I've been re-reading a little book, written several years ago, (but the main thought just as important today) that answers the question, "What is meant by following in the steps of Jesus?"

One poor man was puzzled and said: "Do you mean that you Church members are suffering and denying yourselves and trying to save lost, suffering humanity just as I understand Jesus did? It seems to me there's an awful lot of trouble in the world that somehow wouldn't exist if the church folks went out and lived these words. The people in the churches have good clothes and nice houses to live in and money to spend for luxuries and all that, while the people outside the churches, thousands of them, I mean, die in tenements and walk the streets for jobs and never have a picture or a piano in the house and grow up in misery, ignorance, drunkenness and sin. If these Christians followed Jesus, what would they do? What did He do?"

Quite a number of characters in this book resolved to live as Jesus did, they asked themselves in all their problems and daily walks in life: "What would Jesus do?" Many changes were made in their lives; they found that they must change their course of worldly living, some lost their jobs, but were blest and found peace in suffering as Jesus suffered. They followed Him and saw the Light.

An Editor cut out tobacco and liquor ads, did not print prize fights and gave up printing the "Sunday Paper." The rich man spent his money in good ways. The singer used her talent for Christ instead of for fame and money. The Bishop and preachers took up the fight in politics against the liquor traffic and suffered in spirit by dabbling in the dirty pool of politics; yet they felt that in behalf of the tempted and the drunkard and the morals of the young, in fighting the saloon evil, they were doing what Jesus would want them to do.

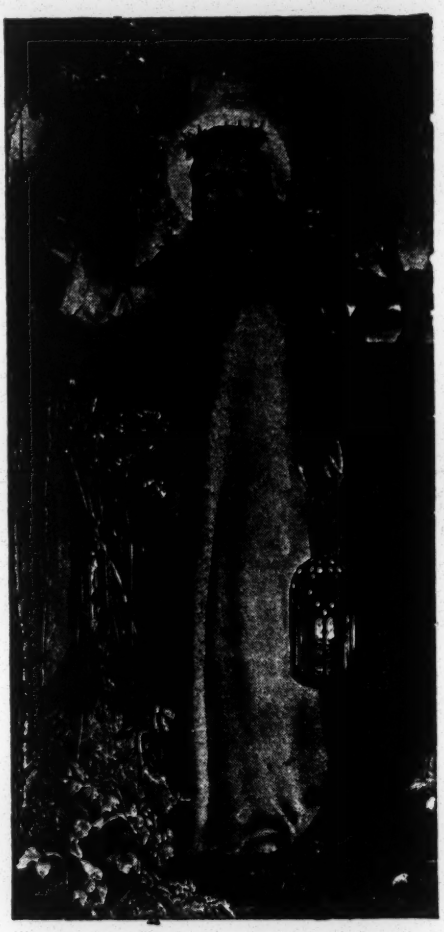
How about today? What would Jesus do in this terrible cataclysm of the liquor business launched upon our great nation today. Jesus fought against evil and was crucified. Let us brave the dangers of Satan's evil emissaries and follow His command, "let him deny himself and take up his cross daily and follow Me."

How many of us love our Lord and Saviour enough to say, "Master, I will follow Thee whithersoever Thou goest." We thank God He has many followers of whom it can be said, "These are they which follow the Lamb whithersoever He goeth."

"Send out Thy light, Thy light and truth
O let them lead and guide me."

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.

Jesus, Thou Joy of loving hearts,
Thou fount of life, Thou Light of men.
From the best bliss that earth imparts
We turn unfilled to Thee again.



THE LIGHT OF THE WORLD

By Holman Hunt

I am the Light of the world: he that followeth me shall not walk in darkness but shall have the light of life. Jno. 8:12.

O Jesus, ever with us stay,
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world Thy holy light.

—From an Old Latin hymn.